B403/E/50/3

CANADA'S NATIONAL JEWISH NEWSPAPER

COMP
MR PETER ROSA
ROOM - 336
CITIZENSHIP BLDG
OTTAWA ONT

Passover issue, 2 sections, 34 pages

THE CANADIAN JEWISH NEWS

★ TORONTO ★ • TORONTO'S ONLY WEEKLY JEWISH NEWSPAPER • 15¢ • FRIDAY, APRIL 9, 1971

NATIONAL LIBRARY
APR 7 1971
BIBLIOTHÈQUE NATIONALE

Sol Machat Jewellers
825 Eglinton Ave. W.
4th floor
787-1809

This Passov

PARTIAL INDEX

NEWS SECTION

Talk of the Town:
The demise of the Canadian Jewish Congress?

The Jewish Concept of Liberation *(editorial)*
Other articles and features

MAGAZINE SECTION

- NATASHA: Symbol of Exodus 5731
- Presenting a young Toronto Storyteller
- A novelette by Heinrich Heine
- The Brussels Lesson: How not to forge Jewish Unity
- Rabbis Debate Reform versus Orthodoxy
- An Israeli short story

and other features

Passover 5731 will be ushered in this evening, Friday, April 9th. The festival concludes on Saturday, April 17th.

Jerusalem challenges Cairo

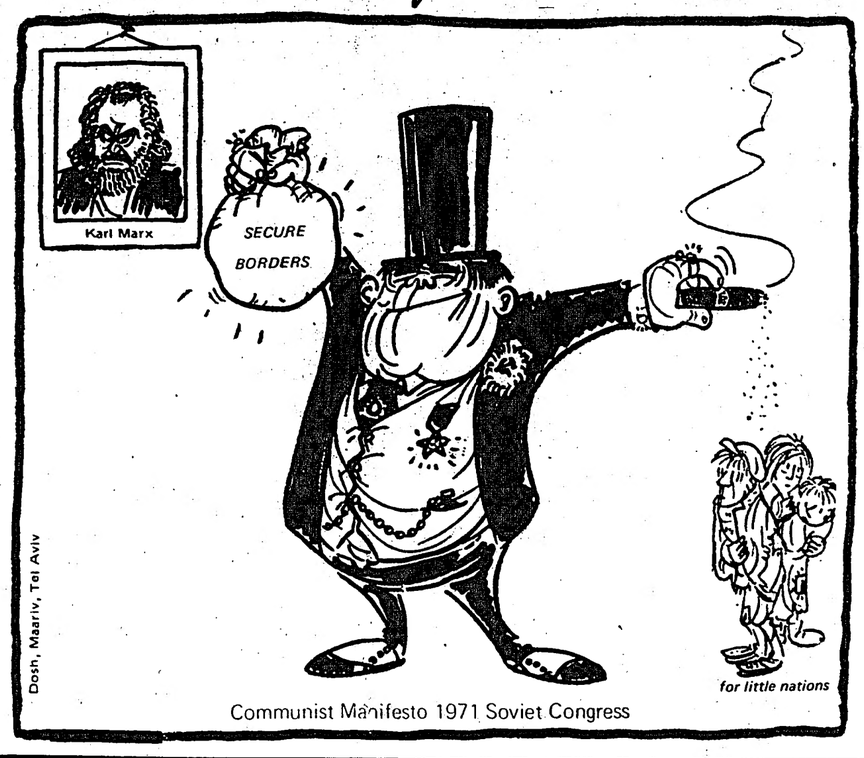
WANTS PEACE, NOT PROPAGANDA

ISRAELI SUBS

London, (JCNS). - Israel can become almost completely self-sufficient in the production of major weapons, according to Mr. Itzhak Ironi, the director of Israel's military industrial complex.

Addressing a luncheon forum here, he said that this had become possible thanks to the country's technological advances which had enabled military production to double every two years.

Plans for the coming year called for a 45 per cent increase in the production of "military hardware", Mr. Ironi said.



Communist Manifesto 1971 Soviet Congress

GOLDA: ISRAEL WILL NOT PAY FOR CANAL

exclusive Canadian Jewish News report

Premier Golda Meir's rebuff of the critics of Israeli policy -- her refusal to withdraw from the Canal Zone only in order to have it invaded by Egypt -- again underlined Jerusalem's position: demand to negotiate instead of exchanging propaganda speeches.

In a political address, Sunday evening in Jerusalem at the United Israeli Labor Party convention, Golda outlined the Israeli bargaining position promising serious negotiations as soon as the Arab governments, as she put it, show a readiness to talk rather than deliver ultimatums and threats.

She pointedly refrained from stating in public Israel's specific terms for allowing the United Arab Republic to reopen the Suez Canal and for arranging a partial interim settlement with Cairo, as proposed by President Anwar Sadat.

(Senator J. W. Fulbright, in a speech in New Haven, criticized Israel for resorting to "Communist-baiting humbuggery" in what he said was an attempt to "manipulate" American foreign policy in the Middle East.)

PRIVATE TALKS URGED

The Israeli Cabinet discussed its position on the reopening of the canal. The evident decision was that the subject should be pursued privately, through diplomatic channels, with the United States and should not be advanced in public speeches.

Israeli military planners reportedly are considering the following specific points:

- How far can Israeli troops be withdrawn from the Eastern bank of the canal and still maintain an effective defensive line in the Sinai Peninsula? Israelis accept the Egyptian contention that the canal -- which has been blocked since the Six-Day War of 1967 -- cannot be opened with Israeli forces in strength on one of the banks.
- What means of surveillance can be devised to insure that the Egyptians do not use an Israeli pullback to build up their own forces on the vacated eastern bank?

(The memories of last August are still fresh in Israeli minds, when Cairo agreed to a ceasefire and standstill in the Suez Canal zone and then promptly embarked on a missile build-up there.)

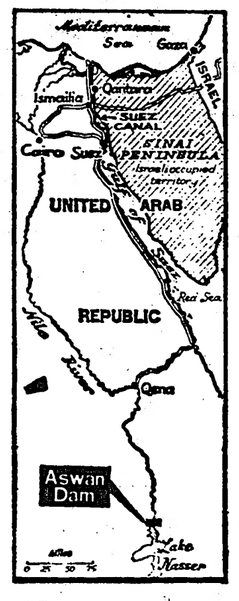
WHY MAKE JERUSALEM PAY?

Without discussing these points in public, Mrs. Meir left no room for doubt in her dismissal of President Sadat's terms, made public last week and rejected, in effect, by Israeli spokesmen.

"It is becoming increasingly clear that the Egyptians think that we have to compensate them for the reopening of the canal, which they themselves closed," Mrs. Meir said.

The Israeli position, to the contrary, has been that Egypt and Western Europe would benefit principally from the reopening of the canal, and therefore Israel need not pay a major price.

Said Golda: "Anyone who proposes Israeli agreement to the opening of the canal as a lever to obtain total Israeli withdrawal from Sinai and from Gaza will certainly not be surprised by Israel's outright rejection of this plan.



"This plan should be seer as a move to organize pressure on Israel to agree to the opening of the canal in the framework of the imposition on us of an Egyptian-Soviet political settlement.

"Israel would willingly see the canal open to shipping of all nations, including Israel, and the restoration of civilian life in the area.

"We are still prepared to discuss the arrangements required to realize this."

She repeated her formal offer of February 9 to "hold discussions with Egypt on arrangements for opening the canal even as a separate issue".

The Premier had some angry words for Roman Catholic clergymen who have criticized Israel's activities in East Jerusalem, the area taken over from Jordan in 1967.

ANNOYED WITH ROME

Many Israelis were annoyed at a recent article in the Vatican newspaper, L'Osservatore Romano, complaining of Jewish expansionism into Arab neighborhoods of the city.

"Recent utterances coming from Vatican circles are surprising," Mrs. Meir said. "For 19 years the world was silent when the Old City was under Moslem-Jordanian rule, when its Jewish inhabitants were killed and the survivors expelled, and the Jews were denied access to their holiest places.

"Why this concern now, when under Israeli rule the Arab inhabitants of East Jerusalem have remained in their home and access is free to all religions, to all the holy places? Is it because Jerusalem is now under Jewish control?" she asked.

Then by implication she turned her annoyance onto officials of the United States State Department who have been reported as saying they want Israel to state her terms for peace openly.

"It is not correct that the world has no idea of what our approach is to the principal requirements of our security," she said. "All those who tell us that they do not know what our funadmental territorial approach is apparently mean that they do not accept it -- even though they know what it is."

BACK POLICY

Eighty-five per cent of Israel's Jews believe their country "is doing all it should to negotiate a peace treaty" with Egypt, according to a poll conducted for Time magazine.

CONVERSIONS EASED

a special CJN report

Tel Aviv. - The Supreme Rabbinical Council in Jerusalem decided recently to ease conversion procedures for non-Jewish spouses and children accompanying Jewish immigrants from the Soviet Union.

Israeli law accords non-Jewish spouses and children of Jewish immigrants the same privileges as Jews, including the right to become Israeli citizens, but non-Jews nonetheless face obstacles to full integration into Jewish society in Israel.

The obstacles result from the fact that matters of personal status, such as marriage and divorce, are controlled by the respective religious authorities. Hence, the children of Jewish fathers and non-Jewish mothers cannot marry Jews unless they convert. There are no provisions for civil marriage in Israel.

In this action, the Rabbinical Council adopted a resolution recognizing what was termed the struggle of Soviet Jews who have lived for decades in a "regime of spiritual suppression that tried to eradicate any spark of Judaism and Jewish heritage".

WAITING PERIOD WAIVED

The rabbinate accordingly decided to deal with applications for conversion with speed and urgency. It was stressed, however, that there would be no relaxation of the strict requirements of halakah, or rabbinical law.

Accordingly, the normal one-year waiting period before conversion will be waived for immigrants from countries where there were no rabbinical authorities capable of performing conversions. Jews from other countries cannot invoke this special privilege.

Intermarriage has been fairly common among Soviet Jews. Under Jewish law, children take the religion of their mother. Reports have reached here that some Russian Jews hoping to migrate to Israel have divorced non-Jewish wives in the belief that wives would interfere with their acceptance in Israel.

COURAGE

JCNS exclusive from Bucharest

Dr. Moses Rosen, the Chief Rabbi of Rumania officiated at a memorial service in the Choral Synagogue here to the many Jews killed in the Nazi pogrom in the Rumanian capital 30 years ago and to the many thousands who died as the result of the wartime Nazi occupation.

The Chief Rabbi told the congregation that the Jewish people emerged from the "dreadful sufferings" of the past "like an ember saved from the fire".

That was why Jews were participating in the struggle for an end to pogroms and for their people to live in freedom and independence in the land of the Bible, and to be masters of their own destiny, like other peoples, so that all mankind could be safe from war.

Killer on the run

JCNS exclusive by Anne Frankel

AUSCHWITZ MONSTER TRACED

A reward of $50,000 has been offered by the Haifa Documentation Center for Joseph Mengele, the Nazi war criminal who has eluded capture since the end of the war.

MASS MURDERER

A wartime picture of Mengele

Mengele has been described as a handsome, cultured German who considered the gassing of Jews to be a "time-wasting necessity". He was one of the most sadistic of all the German war criminals. Unlike Eichmann, his role was not merely administrative -- he personally committed some of the most heinous of Nazi atrocities.

As the camp doctor of Auschwitz he was in charge of so-called "experiments" performed on human beings. Witnesses have testified to such crimes as the killing of Jewish inmates by lethal injections, and the throwing of poison-gas containers into gas chambers.

His inhumanity extended to children. He took them to gas chambers and with his own hands shot them down with a pistol. Once he threw a new-born baby into a fire in the presence of its mother.

In November, 1959, he was known to be in Argentina, and a warrant was issued for his arrest. The West German Government had been demanding his extradition from the Argentinian authorities for over a year. As the possibility of extradition grew closer, Mengel vanished.

In April, 1961, he was reported to be in Brazil. The Brazilian authorities denied he was there. About this time, a number of false arrests were made. In November, 1963 $7,500 was offered as a reward for his capture. In February, 1964 he was apparently recognized in a Munich hotel.

But in December, 1964, he was again reported to be in South America, this time in Peru, and again the government of that country denied his presence. By July, 1964, the reward on his head reached $12,000, and in October of that year it was reported that 13 Israeli commandos were close on his heels in Paraguay.

In December, 1968, the London newspaper, The People, announced that he had been shot dead by one Erich Erdstein. Mr. Simon Wiesenthal, the head of the Vienna documenation center derided the report and claimed that Mengele was in fact living in Paraguay under protection. Two years later, the French newspaper, Le Figaro, reported that Mengele was staying in an hotel 20 miles from Encarncion, a town in Paraguay, and only recently the West German President's office reported that the Paraguayan Government had refused a German request for Mengele's extradition.

It is almost certain that without the support of the clandestine Nazi rescue organization Mengele could not have eluded his pursuers these past 25 years. The increased reward, it is hoped, will finally induce one of his protectors to come forward.

VIETNAM SEDARIM

New York, (JCNS). - The American National Jewish Welfare Board has again provided for the Passover needs of American Servicemen scattered over the globe in more than 600 military installations.

In Vietnam, helicopters, jeeps and personnel carriers will bring Jewish men from various sectors to the sedarim conducted by the three Jewish chaplains in the area, Rabbi Edward K. Kraus, Rabbi Sheldon J. Lewish and Rabbi Frederick L. Wenger.

A chaplain has been sent from an air force base in Mississippi to the Azores to officiate at Passover services there. Sedarim will be conducted by trained lay leaders in Germany, Greece, Turkey, Britain, Japan, Korea, Taiwan, Okinawam, the Philippines, Spain, Panama, Guantanimo base in Cuba, Bermuda, Hawaii, Alaska, Newfoundland, Labrador and Puerto Rico, as well as in the continental USA.

Commentary

by M.J. NURENBERGER

SADAT AND PEACE

The most recent threat by Egyptian President Anwar Sadat to Israel to accept his "last" offer, or else, will sadden every observer of the Middle East situation clinging to the hope of peace in the Holy Land. The Egyptian leader has changed only the semantics, not the substance of Nasser's ultimatums. In the best tradition of Madison Avenue PR outfits, Sadat's changed verbiage hides the essence of his demands with an olive branch of peace.

*****

What does the Egyptian President ask?

Nothing less than that Israel evacuate its military forces from the Canal Zone in order to allow the Russians and the Egyptians to move in. For this "minor concession", which means actually turning over the Sinai to Moscow and inviting Russian missiles closer to Tel Aviv, Sadat offers to reopen the Suez Canal to international navigation, -not to Israel.

The Egyptian leader states candidly that he would not accept a demilitarized Sinai from where all armies would be banned, a decision that would give Israel *some* security in exchange for withdrawal. Sadat has paraphrased the words of the arrogant Nasser into beautiful Arab prose that might sound friendly to the uninitiated ear. Of course under these conditions Israel *will not* evacuate the Sinai only to have the Russians move in.

We must realize that because of the phraseology being reproduced in the world press, Jerusalem will need all the moral backing of its friends abroad so that public opinion will accept the obvious fact that Sadat's peace offer is nothing but a *diktat*.

The Egyptian government's statement and entire campaign aim at misleading world opinion, and the Egyptian overtures towards the United States are the result of one paramount factor many ignore: the internal troubles plaguing the Soviet Regime,—troubles which now have become apparent at the Party Congress in Moscow.

*****

Never in the history of world communism have so many critical voices been heard at the Soviet Party Congress. Not only have the Italians criticized the Brezhnev doctrine, but the leader of Rumania, despite the Czechoslovak tragedy, has dared challenge the Kremlin to recognize the independence of the various national parties.

From what I read about the Moscow Congress I say:

Brezhnev now is fighting for his political life; the Middle East problem may prove to be the most important card in his poker game. Will he succeed?

The dissent in Russia and throughout the communist world is directed not only against oppression within the Soviet Empire, but also against the obviously unpopular pro-Arab policy.

Stalin committed an error when he taught Russian Moujiks to write and read: now the young Russians have become literate—in politics as well.

READY AT SUEZ CANAL: Israeli guns remain trained on Egyptians across waterway

NEW ARRIVALS

Tel Aviv. - One of the largest groups of Soviet Jews to arrive in Israel was greeted ecstatically last week at Lydda Airport.

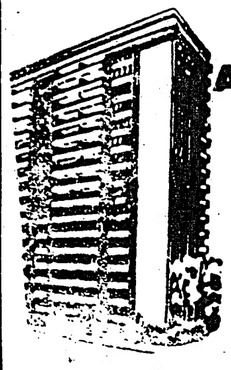
Israeli censorship prevents reporting the number, a substantial part of which consisted of young people and children. (The total number was not put at more than a hundred by United Press International.) A chartered El Al Airliner brought the immigrants from Vienna, where they had been picked up by the Jewish agency for Israel. Two of the newcomers threw themselves on the tarmac as they stepped off the plane and kissed the asphalt.

Mr. Ellie Rotenberg
1 Overbrook Place, Downsview, Ontario
Phone: 925-9341
Representative
Addison's on Bay Limited

RE DELIVERY OF 1971 MODELS . . . EACH DAY ADDISONS' DELIVERY SITUATION IMPROVES. MR. ROTENBERG CAN NOW PROMISE REASONABLY SHORT DELIVERY TIMES ON ALL MODELS, INCLUDING THE SUPERB 1971 CADILLAC. FOR DEMONSTRATION DRIVES, INFORMATION, OR AN APPRAISAL OF YOUR PRESENT CAR, PLEASE CONTACT MR. ROTENBERG EITHER AT HIS HOME OR AT ADDISONS.

Addison's
ON BAY LIMITED
PONTIAC • BUICK • CADILLAC
TORONTO'S MOST TRUSTED NAME IN TRANSPORTATION

LA DORELLE APARTMENTS
1 CANYON AVENUE
BATHURST - SHEPPARD AREA
635-1664 or 789-2945



Available
2 BEDROOM
(2 bathrooms)
(exceptionally large suite)
2 BEDROOM
(1 bathroom)
Hydro Included.
Beautiful Elevated Swimming Pool;
Lockers

You can now fly to
ISRAEL
DIRECT FROM TORONTO TO TEL AVIV
Direct flights—no change of aircraft
WEEKLY DEPARTURES
FROM
TORONTO INTERNATIONAL AIRPORT
from US $705 per person
•
15 days and 14 nights in Israel, including Airfare, hotels, transfers, sightseeing, excursions and leisure time in Tel Aviv and/or Jerusalem plus full Israeli breakfast.
•
OR
ANY DESIRED COMBINATION
•
for folders and information call
DEGAR TRAVEL
620 Queen Street West, Toronto 3.
367-0124
1465 Yonge Street, Suite 8, Toronto 7
(Formerly Estelle Craig Travel Agency)
964-8336
THORNCLIFFE PARK (Sayvette 2nd floor)
421-0500

SEAGRAM'S V.O.

Neat. Rocks. Water. Mix.
V.O. comes through smoothly every time.

Eric Exton

Harry Pachter

Mrs. Claire Mandel

Mrs. Ruth Waxman

B'NAI BRITH CONVENTION.—Mr. Abel D. Selick of Montreal, President of the Canadian District of B'nai Brith and Mrs. David Slopak of Montreal, President of the B'nai Brith Women of Canada, have named Mr. Eric Exton of Toronto and Mrs. Jack Mandel of Hamilton as the Chairmen for the 8th Annual Convention Canadian District of B'nai Brith which will be held at the Concord Hotel, Kiamesha Lake, New York—May 23 to May 26, 1971.

There will be approximately 1,000 delegates attending this Convention—representatives of communities from Windsor to Halifax. 400 persons from Montreal will be in attendance, 400 from Toronto, 100 from Hamilton and 100 will be representatives from many other non-metropolitan communities.

Mr. Harry J. Pachter of Toronto and Mrs. Arnold Waxman of Hamilton are the presidential nominees for 1971-72

METAXA IN CANADA.—A recent visitor to Canada was Mr. Spyros A. Metaxa of S&E&A Metaxa Distilleries S.A., Greece. Mr. Metaxa had also visited the large markets in the USA where Metaxa is becoming one of the leading specialty brands. Metaxa is most pleased with the sales results across Canada where the brand is being recognized and asked for more and more A reception was held in his honor in Montreal.

Shown in the picture from left to right, are: Mr. Andy D. Anton, President, Sky Shops Export Ltd., Dorval; Mr. D.W. McNaughton, President, Canadian Schenley Distilleries Ltd., Mr. D. Macris, Consul General of Greece in Montreal; Mr. J. Roy Firth, Vice-President Imports, Canadian Schenley, and Mr. Spyros A. Metaxa, Executive Vice-President, S&E&A Metaxa Distilleries S.A., Greece.

TORONTO SYNAGOGUES AND ORGANIZATIONS

TORONTO RABBI TO ATTEND CONFERENCE

Rabbi Emanuel Forman of Congregation Shaarei Shomayim, Toronto, will attend a Midwest Regional Conference in Jewish Education, "Reaching and Retaining the Teenager", in Cleveland Heights, Ohio on Sunday, April 18.

The conference is being sponsored by the National Commission on Torah Education, a newly formed group organized for the American Jewish Community by the Community Service Division of the Rabbi Isaac Elchanan Theological Seminary, an affiliate of Yeshiva University.

JEWISH PUBLIC LIBRARY

In a series of cultural events, the Jewish Public Library presented on Monday, March 29th, at the Library Auditorium an outstanding program featuring a movie, "The Last Chapter" a graphic recollection of the long history of Poland's Jews and a pictorial display, donated to the Library by Mr. Henry Feld, a native of Poland who came to Canada a few years ago.

The movie depicted the Jewish people's 1000 year exile and the bitter struggle to settle the surviving and world-rejected victims of the Holocaust in the Land of Palestine. The pictorial display tells the story of a century's strivings and subsequent dreams and fulfillment for the reestablishment of an independent Jewish State. The display will be on for some time.

PARENTS ASSOCIATION ASSOCIATED HEBREW SCHOOL

A general meeting of the Parents' Association, Associated Hebrew Schools was delighted recently with a student presentation, in Hebrew, of "Fiddler on the Roof".

Following the production, was a progress report on the Finch Avenue school by its architect, Mr. Irving D. Boigon. The new school will open in September and registration is now open for nursery, kindergarten, grades one and two.

FOR PARENTS INTERESTED IN A DAY SCHOOL

Parents who wish to receive complete information about the program of the United Synagogue Day School are cordially invited to attend a meeting of interested parents. The meeting will be held at the Beth Tzedec Congregation, where the Main Center of the United Synagogue Day School is housed.

The meeting is scheduled for Thursday, April 22nd, at 8:30 p.m., in the Beth Tzedec Board Room. Included on the agenda will be a discussion of the educational program and philosophy of the school and a tour of the facilities. This meeting will also include discussion on the Bayview Branch of the United Synagogue Day School.

For further information regarding the Day School or this parent meeting, call the school office: 787-0381.

PASSOVER GREETINGS
from
BELMONT CONSTRUCTION
AND
BELMONT PROPERTY MANAGEMENT
A. BLEEMAN
A. E. GROSSMAN
J. SILVER
35 The Links Road - St. Andrews Square
223-6550

Our campuses

What is a Kollel?

TORONTO'S CENTER OF ADVANCED TALMUDIC STUDIES

A new, important institution of higher Jewish education recently has been established in Toronto. It will be known as the Kollel of Toronto or Institute for Advanced Talmudic Studies.

A Kollel is a center where young men who have decided to devote their lives to the study of Talmud benefit from scholarships sufficient to support their families. This new Kollel in Toronto, subsidized by an independent committee within our Torah community, has attracted close to twenty families. It is located in temporary quarters on Bathurst Street and all those who have qualified to join have received apartments and are given allowances to be able to pursue their Talmudic studies.

A Canadian Jewish News reporter visited this Kollel and was impressed by the fact that many of those who joined this institution stem from affluent families. They have foregone the financial benefits that would accrue to those who join the family business in order to devote their lives to Torah. Very few among them consider becoming rabbis or members of the clergy. As one spokesman for the institution told us: "The Jewish people can remain what it is only if it remains the people of Torah."

The Toronto Kollel has been established with the help of the famous Lakewood Kollel, founded by the late Gaon Harav Aharon Kotler. The deans of the Kollel, Rabbi S. Miller and Rabbi Jacob Hirshman, both come from the Lakewood Kollel and are determined to imbue those who have joined the Toronto Kollel "with the spirit of Lakewood".

One who visits the Toronto Kollel also is impressed by the fact that these young men, all born in North America, are not the type that one would associate with the concept of the "Batlan" who cannot do anything but spend days and nights in the House of Study. All of them are young men trained in American institutions of education, with a perfect command of the English language, who feel completely integrated within the North American community but believe that without the development of Torah institutions training the idealistic Talmud Haham, North America will not remain a Torah center for the Diaspora. So they come to the Kollel day and night. One passing this inconspicuous building on Bathurst Street can hear the voices of the Beth Hamidrash with an American accent.

The accompanying article on the philosophy of the Kollel has been written by one of its members.

As times change and the world progresses, we find ourselves being confronted by a constant flow of new concepts and ideas regulating the very manner of our lives. Since World War II, we have been catapulted into so many life styles and cycles that many of us have even forgotten "Where we are from and where we are going". We seem to be moving by some unknown force as if we have lost control of events governing our lives and are entirely at the mercy of some great unknown. Where will our present situation lead us? What is in store for a people that has witnessed a complete breakdown and disintegration of morals and ethical standards? Anything and everything goes. Shall we blame our youth or ourselves? Is there a way to stop this great flow or is it as useless as one lonely man trying to turn back the currents of a mighty river?

Our sages tell us that for every evil force in existence, God, in His mercy, creates a force of holiness to counteract it. Only with this concept in mind can we fully comprehend and appreciate one of the greatest phenomena of our time. The fact is that amongst all this upheaval of established codes and breakdown of moral feelings, there has been a great upsurge in Torah true Judaism. And just as in the "unholy camps", the standard bearers of this great revolution in depravity are the young, so in the camps of the land, do we find the greatest devotion and enthusiasm to this Torah renaissance in the new generation.

Guided by the Gedolei Yisroel, they are bringing back the crown to its former glory, reviving, restoring and rejuvenating. In this young generation lies the hope of the Jewish people. It is in their power to restore what we have seen destroyed by one of the most notorious of all evil men. Thank God that they have taken to the task well. So well in fact that even the great teachers of the earlier generations would have been proud of them. They have happily and unselfishly made themselves agents of the Gedolim, to work in shaping the destiny of the people of Israel.

The latest concept that this new movement has established and made into a reality is the idea of a Kollel. Kollel is the system that allows a young talmudic scholar to continue his intense Torah studies with complete immersion in Torah knowledge, for a number of years even after marriage. Whereas till recently the rule was that learning Torah at its highest level was possible only for single students and only the exceptions continued afterward, now the tables have begun to turn.

As with all great things, this did not come about by coincidence, but rather by the unrelenting will of one of the greatest men of our time, the honored Gaon Harav Aharon Kotler. Arriving safely on these shores with a handful of students, he managed to establish the remnants of his world renowned yeshiva in a small town in New Jersey, and immediately began transplanting Torah true ideals of the Old World to this continent. Almost thirty years have past since then, and by now the dreams of this great man have been realized. Beth Medrash Govoha in Lakewood, New Jersey, now boasts well over 400 students and over 150 of these are married men, living with their families. The great contributions of this unique institution have been felt throughout the continent. In its short lifespan, Lakewood has produced scores of Roshei Yeshiva, and hundreds of rabbis and melamdim who have established and manned great Torah institutions of their own. From Los Angeles to Long Beach, and from St. Louis to Woodridge, N.Y., can the sounds of Torah now be heard breaking through the darkness with which modern day life threatens to surround us.

And now, with the help and cooperation of local civic minded leaders and laymen, this great citadel of Judaism has succeeded in establishing yet another Torah center -- The Kollel Avreichim of Toronto. Like its forebearer, Kollel Avreichim has been started with a handful of promising young men and with God's help it will bring forth fruit that will enrich the spirit of our entire community. Located at Bathurst and Caribou Road (one block south of Lawrence), it is at the very center of the Orthodox Jewish community, making it easily accesible to all those who wish to join the many laymen already using its facilities for prayer or furtherance of their own Torah knowledge. It is led by two young, dynamic and very capable Roshei Yeshiva, Rabbi S. Miller and Rabbi Y. Hirschman. Because they actually studied under the tutelage of Harav Aharon Kotler these scholars are exceptionally qualified to further and enhance the unadulterated Torah ideals that he embodied. The day at the Kollel begins at 7:30 a.m. with morning prayers and until late at night, the voices of Torah study can be heard.

The Kollel concept is old, but its formulation on a large scale is relatively new and more important now than ever before. In its short existence, the Kollel system has proved itself to be a pertinent factor in the Orthodox Jewish structure. Producing Roshei Yeshiva, rabbis, principals, teachers and knowledgable laymen, it has become a source of leadership for Jewish communities in these times when Jewish communities and leaders are trying to formulate content for the framework of the Jewish community. When in the light of the terrific rate of attrition of our Jewish youth, they are frantically grasping for the means to perpetuate Jewish identity Kollelim are needed more than ever. It is the Kollel that is producing the people who are proving themselves most capable of dealing with these problems.

Let us hope that Kollel Avreichim, which has seen a very successful beginning, will continue to strive onwards to greatness, providing Toronto as well as the entire Jewish people with a sense of pride and inspiration.

The Canadian Jewish News invites submissions from students in post-secondary institutions.

A small honorarium will be paid for each contribution accepted for publication.

Because of the volume of mail received, we regret we will be unable to return unused manuscripts.

Celebrate Passover the Shoppers Drug Mart way

in good health.

KOFFLER STORES LIMITED

Head Office: 37 Martin Ross Avenue Downsview Ontario

The happy memories of Pesach

Mazel Tov is a wine that will unlock memories. It tastes like the wine you used to sip many years ago at your parents' table.

Mazel Tov tastes like that because it is made like those wines were made. It is made only from Concord grapes grown on the sunny slopes of the Niagara Peninsula. It is a hearty, richly honest wine. A wine that is as "familiar" on the Seder table as the matzah, the charoset, the marar and the goblet for Eliyahu haNavi.

Mazel Tov is of course, made strictly "kosher l'Pesach".

Brights Fine Canadian Wines since 1874

ROSEBURY square

everything in an apartment you've always wanted

ROSEBURY square

THE ROSELAWN
FOR ADULT RESIDENTS
141 LYON AVENUE

THE CASTLEFIELD
YOUR FAMILY APARTMENT HOME
377 RIDELLE AVENUE

ROSEBURY square

789-7145
MODEL SUITES ENTRANCE ON RIDELLE AVENUE
WEEKDAYS: 10 TO 9
WEEKENDS: 10 TO 6
Just North of Eglinton, west of Bathurst

Your comfort is our concern
Cadillac

ASSOCIATED HEBREW SCHOOLS OF TORONTO

SERVING THE WHOLE JEWISH COMMUNITY, REGARDLESS OF SYNAGOGUE OR ORGANIZATIONAL AFFILIATION

ONTARIO'S LARGEST HEBREW EDUCATIONAL SYSTEM

Complete Program of DAY and AFTERNOON SCHOOLS:—from Nursery to University Entrance.

Many convenient locations; modern educational facilities.

Introducing our newest building in Willowdale at 252 Finch Avenue West
Other branches: Beth Emeth Bais Yehuda, North Bathurst, Beth Sholom

APPLICATIONS ARE NOW BEING ACCEPTED FOR THE FALL TERM
Administration Office: 3630 Bathurst Street—Tel. 781-9141

HERMES BAKERY LTD.

HEAD OFFICE 3543 Bathurst Street 787-1234

Time is quickly running out. Passover will soon be upon us. Therefore we bring to the attention of our past and present customers that again we are producing a complete line of our famous, top quality Passover cakes, cookies, and macaroons in our bakery at 2885 Bathurst Street. All equipment is exactingly kashered under the strict rabbinical supervision of the Vaad Kashruth of The Canadian Jewish Congress and Rabbi L. Wechter.

None but the finest ingredients are used, coupled with expert craftsmanship. To assure your satisfaction, our products are of highest quality. NO MATZO MEAL IS USED.

There is a full-time mashgiach in attendance at every phase of the production. Our Passover products will include all kinds of birthday and party cakes, as well as other specialties to suit your every need.

Our stores will be open for the sale of Passover baked goods as follows:

2885 BATHURST (at Glengrove) 787-1775

THUR.	April 8	7 a.m.—12 p.m.
FRI.	April 9	7 a.m.— 5 p.m.
MON.	April 12	7 a.m.—10 p.m.
TUE.	April 13	7 a.m.—10 p.m.
WED.	April 14	7 a.m.—10 p.m.
THUR.	April 15	7 a.m.— 5 p.m.

3543 BATHURST (at Brooke) 787-1234

FRI.	7 a.m.—5 p.m.
MON.	9 a.m.—8 p.m.
TUE.	9 a.m.—8 p.m.
WED.	9 a.m.—8 p.m.
THUR.	7 a.m.—5 p.m.

SHEPPARD PLAZA 635-1932

THUR.	7 a.m.—10 p.m.
FRI.	7 a.m.— 5 p.m.
MON.	8 a.m.— 8 p.m.
TUES.	8 a.m.— 8 p.m.
WED.	8 a.m.— 8 p.m.
THUR.	8 a.m.— 5 p.m.

924 ST. CLAIR 654-4456

FRI.	7 a.m.—5 p.m.
MON.	12 a.m.—8 p.m.
TUES.	12 a.m.—8 p.m.
WED.	12 a.m.—8 p.m.
THUR.	8 a.m.—5 p.m.

Our branch at 398 Vaughan will be closed during the Passover holiday.

We take this opportunity to mention our Kosher Dairy Kitchen and Pastry Shop located at 2827 Bathurst Street, Toronto, where a great array of home cooked foods await you. Tasty fish dinners with all kinds of salads are tastefully prepared and courteously served.

One of our customers, inspired by our service, hit upon a bright idea. Having arranged a parlour meeting at her home, she switched it to the Dairy Kitchen. For less than the cost of cleaning her home after the meeting, she had us cater a pleasant, painless gathering. Why don't you do the same?

We also prepare party trays for family gatherings and for take-out delivery.

PHONE 783-2553

THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY
by North American Press Ltd.

DOROTHY C. NURENBERGER Founder (1960-1970)

MAIN EDITORIAL AND BUSINESS OFFICES:
3433 Bathurst St., Toronto 19, Ont. Telephone: 789-1895
MONTREAL OFFICE: 6338 Victoria Avenue, Montreal (252), Que. Telephone: 739-3630
M.J. NURENBERGER Editor and Publisher
ELI OVADYA, General Manager
Vol. XII; No. 15 (638)
Subscriptions $6.00 per year, $15.00 - 3 years; U.S.A. $8.50 per year, $22.50 - 3 years; All other countries $12 per year, $30 - 3 years.
Second Class Mail
Registration Number 1683
CANADA'S LEADING JEWISH NEWSPAPER IN ENGLISH

The Canadian Jewish News cannot be held responsible for the Kashrut of products advertised as kosher, nor will it be held accountable for financial losses due to printing errors in advertisements.

HEBREW CALENDAR
14th of Nisan 5731
Sidra: Mezorah
Candlelighting: Toronto, 6:36; Montreal, 6:16

Passover theme

REDEMPTION

There is a distinct and distinguishable difference between the Hebrew concept *Geulah* and what others might call liberation or redemption.

One of our great thinkers of all time, the famous Maharal of Prague (Rabbi Loew) defines clearly our idea of liberation from oppression.

In "Guevurot Hashem", the Maharal thus defines this uniqueness of our striving to be free:

The scriptures discuss the three stages towards Hebrew emancipation. One, freeing oneself from being strangers (Egypt); two, rejecting subjugation or submissiveness; three, curing our affliction.

The Maharal says that the worst of all these situations involving the oppression is the *état d'esprit* of affliction. If such a state of mind overruns a people it is absolutely incapable of revolt and consequent self-emancipation.

Being an alien, the Maharal explains, is not always synonymous with oppression. In some countries foreigners do enjoy freedom. Yet becoming a bondsman and entering the state of submissiveness means accepting a master other than God.

In conclusion: Passover should remind us that the precondition for emancipation is remembering that no master controlling our destiny exists on earth. That is why we remember on this Festival of Freedom that the promise, "And I will take you to me as a people," is a pledge of complete liberation, because it frees men from the affliction which comes with accepting the absolute rule of a fellow human being.

Thus Jewish freedom, according to "Guevurot Hashem", means both physical and spiritual liberation. No other ideal can free slaves or oppressed men.

LA VIE EN ROSE in Quebec

". . . rather than one deaf to truth, it seems to me one who refuses to hear . . ."
(Albert Camus)

from the April issue of Nouveau Monde, the magazine published monthly by The Canadian Jewish News

ASK THE RABBI

a JCNS featurette

Q. I have always been puzzled by the purpose of the roasted egg at the Seder table. What is it supposed to represent?

A. In Temple times on Passover two special sacrifices were brought by the pilgrims who thronged to Jerusalem. These were the paschal lamb and the festival offering (the chagiga). The latter was not peculiar to Passover but was also brought on the other pilgrim festivals.

The practice was based on the verse: "Three times in a year shall all the males appeal before the Lord thy God in a place which He shall choose; on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles: and they shall not appear before the Lord empty (that is, without an offering): every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee" (Deuteronomy 16, 16-17).

A whole tractate of the Talmud (Tractate Chagiga) is devoted chiefly to this theme. Consequently, as a reminder of Temple times, two dishes are placed on the Seder table, one to represent the paschal lamb, the other to represent the chagiga (from chag, "festival"). The custom later arose of having a roasted shankbone to represent the paschal lamb (because God delivered His people with an "outstretched arm") and an egg to represent the chagiga.

Why an egg? The reason given is that the word for egg in Aramic is beya and, by a pun, this is associated with a similar Aramic word meaning "to desire" (i.e. God "desired" to redeem His people from bondage).

The roasted egg is not to be confused with the different custom of eating hard-boiled eggs during the Seder meal. The reason given for this is the rather curious one that eggs are eaten by mourners (because the egg is round and death goes his rounds) and the first night of Passover always falls on the same day of the week as the fast of the ninth of Av.

Q. Why is it that the Fast of Tevet is the only fast day in the Jewish calendar that can occur on a Friday? The fast always ends after Sabbath begins. This fast day will again fall on Friday, December 15, 1972.

A. The reason why a fast day is not normally observed on the eve of the Sabbath is in order to prevent anyone entering the Sabbath in a sad frame of mind. But of Tevet 10 we read: "Son of man, write thee the name of the day, even of this selfsame day the king of Babylon hath invested Jerusalem" (Ezekiel 24:2).

Now of Yom Kippur the same expression is used: "For whatsoever soul it be that shall not be afflicted in that selfsame day" (Leviticus 23:29). Consequently, it was argued, so it has been suggested, that just as Yom Kippur is never put off for another day, so too the fast of Tevet must be observed even if it falls on the eve of the Sabbath.

Is it not also possible that the reason for the distinction between the fast of Tevet and other fasts is that the former falls in winter when the days are short, although, of course, in Palestine the difference in length of day between summer and winter was comparatively small.

KEEP SMILING

A panhandler of indeterminate years stopped a well dressed man on the street and implored him, "Please, mister you'll be so kindly, you can spare maybe a quarter for a Danish and a glass of tea?"

Angrily the gentleman snapped, "I should say not! I don't go around handing out money to people on the street!"

"So what you want I should do," replied the old man, "open up an office?"

* * *

A young man left home one fall to attend a yeshiva. When he returned home at the end of the year, he was wearing the traditional black hat, long caftan, sidelocks and beard. When he rang the front doorbell, his mother opened the door, quickly scrutinized him from head to toe, and exclaimed, "Look at him -- Joe College!"

* * *

A man I know just got a car for his wife. That's what I call a fair trade.

* * *

Comedian Mort Sahl once noted: "The American Medical Association opposes chiropractors and witch doctors and any other cure that is quick."

* * *

What do you call a sheep who's been through the mill? A battered ram.

* * *

An American from Texas went to Israel and attended a concert in the beautiful Mann auditorium in Tel Aviv.

As the Texan looked about he spoke to his Israeli friend. "You know I'm quite surprised that the Israeli's named an auditorium after the late German writer Thomas Mann."

His Israeli friend smiled and said, "It is not named after Thomas Mann, it happens to be named after Frederic R. Mann, a Jewish philanthropist from America."

The Texan smiled and asked, "Well, what did he ever write?"

The Israeli smiled back and replied, "A check!"

talk of the town

by OSCAR BERSON

END OF CANADIAN JEWISH CONGRESS?

Throughout the country many ask: What is the present role of the Canadian Jewish Congress? All those who would like to see a dignified representation of Canadian Jewry have been disturbed by recent developments which point to a complete erosion of the influence of and relevance to our community of the Canadian Jewish Congress. This manifestation of the complete impotence of Congress has been demonstrated more than ever during the last year, especially in Ontario.

***

The most dangerous period in the life of any institution or organization arrives when its activities become completely irrelevant. Regarding the Canadian Jewish Congress in Ontario people ask: Is it not true that every important community activity carried out has been inspired or directed by other groups?

***

Has the Canadian Jewish Congress participated in the most important tasks of the community, such as the promotion of Jewish education through Day Schools? Has it not left others to lead the movement for government subsidies for these institutions? Has it anything to do with the phenomenal growth of our Day Schools, the high school for girls, the now famous Ner Israel Yeshiva or the new Kollel?

In the field of public relations has it not been bypassed by other organizations both in the field of information regarding Israel and the promotion of goodwill within the larger community?

***

The questioning continues:

What about the drives on behalf of Israel or for assuming responsibility for community needs in general? The only connection of CJC with fundraising is that of a recipient of public funds.

***

The Congress is living only on its past glory. Psychologically some among the older generation associate community activities with Congress. Is it not true that because its propaganda apparatus is geared to such presentation of the actual state of affairs within our community that many tend to believe that this group really has anything in common with its progress?

***

Recently CJC was publicly attacked for appointing "delegates" to a conference in Europe. University students have protested against a threat by the CJC leadership to cut off funds for their organization when they invited a speaker from New York whom Congress did not like.

Most complaints reaching this desk discuss what some describe as the arrogance of certain leaders. It is said that these officials lack a sense of humor because of their exaggerated sense of self-importance and complete misunderstanding of priorities in Jewish life.

***

Still, the Canadian Jewish community needs a representative body, and a split would be a calamity. Thus how can this malady be cured? Perhaps the only way to return relevance to Congress would be to change its structure completely according to the model of the British Board of Deputies where meetings are objectively reported in the press and the Establishment does not control the means of information.

***

Those who strive for the reestablishment of a respected, dignified Jewish representation in Canada still have not given up the hope that some leading members of the community will remember that nothing kills an organization more than ridicule.

HOW TO HELP RUSSIAN JEWRY

by Lionel Bloch

London, (JCNS). - The reawakened Jewish communities of Russia are now challenging the Soviet authorities with acts of defiance which were inconceivable only a few years ago.

There can, however, be no certainty that these inchoate stirrings will be allowed to go on. A great deal depends on whether it will be possible to keep up the momentum of world-wide protests which have given Russian Jewry their newly-found courage of self-expression. In order to succeed, those concerned with the campaign must bear in mind certain basic propositions.

* * *

It is still not sufficiently understood to what extent the Kremlin's attitude towards Russian Jewry is an inherent expression of the Soviet system.

True, official antisemitism is a complex phenomenon: it feeds the crude, grass-roots level prejudices which have survived Tsarism and in turn, it is fanned by these very emotions.

The intensity of the Communist Party's antagonism towards any manifestation of Judaism goes back to well before 1917. Even before that year's October Revolution, the conflict had long become crystallized in the eyes of the true Bolshevik believer. The Jews were either too religious, too lower middle-class, too Zionist, or merely too individualist. These characteristics were not compatible with the basic tenets of Marxist philosophy. After the Stalinist post-war consolidation, three further factors aggravated what until then had been essentially an ideological conflict:

First, a group in which almost every other person had relatives living in the "capitalist camp" was -- in the eyes of a totalitarian police State -- potentially subversive; hence the campaign against "rootless cosmopolitanism".

Secondly, as one decade of economic failures followed another, scapegoats became a political necessity, and this was a ready-made role for the Russian Jews, whose popularity had not been increased by their record of "upward social mobility" within the urban professional classes.

Finally, as the USSR became increasingly the Arabs' champion, a power-political dimension was added to the party's long standing "anti-Zionism".

* * *

This gives us the measure of the problem facing world Jewry today. Yet it should be remembered that Russia's rulers are opportunists, whose decisions are influences by expediency more than anything else.

It follows that, if in the equation of the "Jewish problem" the inconvenience of their current course of conduct exceeds its supposed advantages, then a change of policy becomes a distinct possibility.

In practical terms, this means that much stronger pressure will have to be exercised by those Jews inside Russia who are prepared to disregard their personal safety. Simultaneously, outside the USSR, the campaign for Soviet Jewry will have to be stepped up qualitatively and quantitatively.

Thus, while sympathetic Communists such as the leaders of the Italian party, or certain New Leftists still have a useful role to play, the spectrum of protesters will have to be widened to include a variety of "middle-of-the-road" elements: Conservatives and their counterparts in Europe and America. Catholics, youth movements, etc. In other words, the time has come to drop the emphasis placed hitherto on enlisting the support of progressive elements.

Moreover, the targets of criticism will have to be broadened. It is generally accepted that the Kremlin takes notice only of those who are strong enough to make their influence felt. On this basis, it is somehow optimistic to assume that a change of policy can be brought about by treating the question of Russian Jewry in isolation, without reference to its internal political environment.

Naturally, Jewish organizations as such have to limit their intercessions to specific Jewish grievances, but why should not individuals complement these institutional activities through the mass media and "have a go" at the more vulnerable points of the Soviet edifice: the perversion of justice, the oppression of other minorities, the exploitation of workers and collective farmers? These are just a few of the chinks in Russia's hole-riddled armor.

* * *

In spite of all this pussyfooting, the accusations of playing the "imperialists" game -- never ceased. Yet at the same time, the obvious advantages of attacking more vigorously, have been lost these past 20 years, and in this sense one could truly say that the campaign for Soviet Jewry has had the worst of both worlds.

Now, all this is beginning to change. The realization is growing that the only solution to the problem is the exodus of all those Russian Jews who wish to remain Jewish. There is no need to invoke the ten plagues on the modern Pharaohs, one has merely to expose those that are already there!

To do this effectively and nationally requires a better understanding of Soviet society, its structure and its leaders. We have in this country an exceptional reservoir of expertise. If our communal and national leaders could establish closer links with experts and specialists, then the campaign for Russian Jewry would gain both in stature and in credibility.

One thing is certain: world Jewry has at long last come to realize that it is faced with the largest salvage operation in its modern history.

TRIAL MARRIAGE MINUS SIN

I predict that a young Toronto Reform Rabbi soon will become the most accepted spiritual leader in town. Up to now, after two stories in a local daily in which the Rabbi endorsed trial marriage as consistent "with Jewish tradition", no protest or dissent has been recorded from any rabbinical source; Reform, Conservative or Orthodox. (Rabbis seem to have been too busy with "Kosher for Passover salt"). Thus, this young clergyman or *churchman* as a newspaper termed him, has become the new interpreter of *traditional* Jewish views on marriage.

***

His suggestion is that trial marriages with a time limit of three years, based on an agreement "not to have children", should be recognized by the state and sanctioned by religious authorities.

No one in the rabbinate contradicted this young man when he stated that his proposal is consistent with "historical Jewish Law", a pronouncement which probably will make Jewish law very popular on some campuses.

One observer commented: If *trial marriages* become tradition, sinners may reject it. Until now such practices have been looked upon as sin; from now on they will undoubtedly lose the fascination of sin.

HOW TO BECOME A "MACHER"

William Kashtan, the secretary general of the Communist Party of Canada, has been one of the most consistent conservatives of this movement. Neither the crisis in Czechoslovakia nor Russian belligerency in the Middle East has ever shaken his determination to serve the masters in the Kremlin. In fact, a few years ago he told The Canadian Jewish News, in an exclusive interview, that he was not interested in Israel or the Middle East.

***

This perseverance of Mr. Kashtan is in the best tradition of all leaders of the Canadian Communist Party who are of Jewish origin.

This week in Moscow, according to Reuters, Kashtan told the Twenty-Fourth Communist Party Congress that his party has always adhered to the principles of solidarity with the Soviet Union. In our degenerate capitalistic vocabulary such a statement reads that Canadian Communists always have been subservient to the Kremlin.

***

In fact Kashtan, a Jew by birth, continues in the tradition of all other "Jewish" agents of Soviet interests in Canada. The quip of the town is that by doing so Kashtan soon will become an important "macher" in the Jewish establishment. All he would have to do would be to denounce his past and state that he does not agree with Brezhnev.

***

Then the portals of synagogues would open for him and he would be given the opportunity to lecture us on how to be Jews.

LETTERS TO THE EDITOR

GUARANTEES AND GUARANTORS

Dear editor,

With reference to your Commentary "No One But Israel Will Determine the Borders" (The Canadian Jewish News, March 26th) the following is taken from a letter to the Globe and Mail, which also ran an editorial on this subject. My letter has not been published by that newspaper's editors.

". . .In your editorial of March 20th (A Time for Compromise) you advise Israel to rely on the guarantee of the Big Four, but there is still one question open:

Who is to guarantee that the guarantor will fulfill his guarantee?"

A solution to the Middle East conflict lies only in a lasting peace treaty and no guarantee will help to end this conflict. The leaders of Israel have learned from history that guarantees are not worth even the paper on which they are written. Let us look at similar guarantees which have been given in the last seventy years.

In 1906 Britain, Italy and France guaranteed the independence and integrity of Ethiopia, but in 1936 when Italy (one of the parties to the agreement) conquered Ethiopia, the two other parties to the agreement, Britain and France, did not make a move to live up to their guarantee.

The Locano Pact of 1925 included the treaty of guarantee between Czecho-Slovakia and France, under which France undertook to help that country should it be attacked by Germany. In 1933 Britain decalred that she, too, would become involved should such an attack occur. But it was France and Britain who put pressure on their allies to succumb to Hitler's demands.

In the Pact of Munich in September, 1938, Britain and France again guaranteed her new borders (after considerable territory had already been taken over by Germany. What did Paris and London do when, on March 5, 1939, Germany occupied the remainder of this poor country?

Israel has not forgotten that the United States, Britain and Frence declared on May 25, 1950, that they would take steps should the armistice borders between Israel and her neighbors be changed. Although this was not an outspoken guarantee, nothing has been undertaken by these three despite the wars between Israel and the Arab states.

As long as Israel is uncertain that guarantors will fulfill their obligations for some reason not presently known, it cannot rely on such guarantees and must insist on direct negotiations to find a way for a final peace treaty with defensible borders."

Herman Landau
Toronto

SERMON FOR THE WEEK

A universal message

All Jewish Festivals have a universal message, as is demonstrated by the three Pilgrimage Festivals. Sukkot, called Hag Heh-asif, the Feast of Ingathering, is the forerunner of the American Thanksgiving, and the Sukkah (Tabernacle or Booth) is the symbol of peace.

Shavuot commemorates the giving of the Ten Commandments on Mount Sinai, and these commandments were intended for all peoples. The Midrash tells us that the Ten Commandments were proclaimed in the seventy then known languages of mankind, so that all might know and observe them.

The universal note is especially stressed on Passover. The command: "You shall rejoice," which occurs three times in connection with the Festival of Sukkot (Leviticus 23:40; Deuteronomy 16:14,15) is omitted when the Bible speaks of Passover. Why is this? Passover is supposed to be the happiest holiday because it recalls the end of slavery and the birth of freedom. Why should not the Children of Israel be as happy on Passover as they were commanded to be on Sukkot?

The Midrash relates that, when the Egyptians were drowning in the Red Sea and the angels wanted to sing "Halleluyah!" God rebuked them:

"How can you sing Halleluyah when My children are drowning?" (Megillah 10 b).

For this reason, only half of the Hallel and not the complete Hallel (Pslams 113-118) is recited during the last six days of Passover. In God's sight, all people are His children and all nations His creation.

"Have we not all one Father? Has not one God created us all? Why do we deal treacherously, man against his brother. . .?" (Malachi 2:10).

"Are you not like the Ethiopians to Me, O Children of Israel? says the Lord" (Amos 9:7).

For the same reason, at the Seder we pour off ten drops of wine from our second up as we enumerate the ten plagues. The Psalmist tells us: "Wine gladdens the heart of man," but how can the heart be fully glad when we know that Israel's redemption brought suffering to the Egyptians? We cannot be happy when any human being, however much an enemy he may be, suffers persecution or tyranny.

Hence, at the Seder, our second cup of wine must never be full. The measure of our gladness is to be purposely diminished; therefore the command: "You shall be altogether joyous," is not mentioned in connection with Passover. This may also be the reason why in The Song of Moses (Exodus 15:1-18), the verb is in the future and not in the past. We read Az yashir Moshe "Then Moses will sing," not Az shar Moshe "Then Moses sang" to indicate that the Exodus was only the beginning of redemption and that redemption can only be complete when mankind learns to live together in peace.

Both the custom of reciting only half Hallel and of pouring off some of the wine as an expression of sympathy to the Egyptians, emphasizes the admonition: "Do not rejoice when your enemy falls" (Proverbs 24:17).

There is a Talmudic legend which tells us that Pharaoh was not drowned with his people. In the daily prayer before the Amidah, in recounting the crossing of the Red Sea, we read: Ehad mehem lo notar "Not one of them remained." The Hasidim analyzed each word of this Hebrew idiomatic expression to justify this legend. They say: Ehad mehem "One of them," -- Pharaoh, who ten times said lo "no" to Moses's plea "Let my people go!" notar "he remained." Why was Pharaoh spared? Because Moses had shown him the error of his ways and Pharaoh thereafter repented and became a friend of the Children of Israel. We read in Avot de Rav Natan: Aizehu gibor, mi she'oseh sono ohavo "Who is a hero? He who converts an enemy into a friend." Moses was a hero because he turned his enemy into a friend.

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

Close relationship

PANAMA AND ISRAEL

Panamanians are keenly aware of their unique geographical location. Right outside Panama's Tocumen airport the visitor is welcomed by a sign which says "Panama -- Heart of the World -- Bridge of the Continents". On the car plates in the Canal Zone one reads the announcement: "Funnel of World Commerce".

It is also outstanding in its regard for the much respected Jewish community and for Israel. The country's chief economic adviser is Mr. Moshe Glicksberg.

Most impressive is the State school, called "Estado de Israel", attended by 1,000 Catholic children from low-income families.

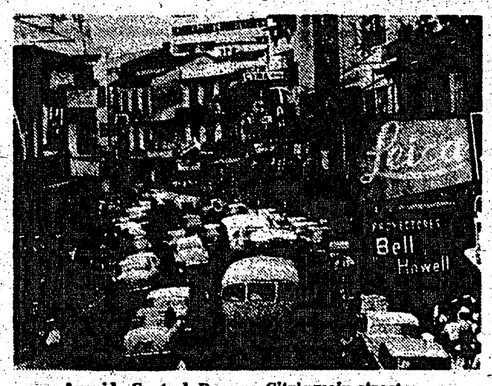
There is a portrait of President Shazar of Israel in each classroom and a school assembly is observed on Israel's Independence Day to which the Jewish State's representatives in Panama are invited.

The Panama and Israeli flags are raised in their presence, while the hymns of both countries are sung. As part of the celebration the school is decorated with blue and white flags and the children learn about life in modern Israel.

The Panama Canal Zone, a country within a country, has nearly 400 Jews, including civil and military personnel. The American Jewish Welfare Board provides services, but Jewish life centers on Rabbi Allan Greenspan, a former Vietnam chaplain.

Because of its size, population and underdevelopment, Panama, like other small Central American countries, feels itself identified with Israel's struggle, its rise and progress. Scores of Israeli technicians in many fields advise Panama on its development.

Your correspondent was told that General Torrijos keeps an autographed picture of Mr. Moshe Dayan, the Israeli Defense Minister, and that a Panama insurance company issued a poster showing a caricature of Mr. Dayan. At the bottom of the advertisement it said: Asegurese (Insure yourself)!



Avenida Central, Panama City's main street

Rebbe urges

Use Smurah matzah

One of the hallmarks of the Chabad-Lubavitch movement and its leader, the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, has been their constant and persistent aggressive campaign among Jews to intensify their study of the Torah and increase their observance of its Commandments. The promulgation of the Torah-true way of life, infused with a blend of intellectual reasoning and Chassidic fervor, has always been one of their primary objectives.

In a recent unscheduled public address at Lubavitch world headquarters in New York, the Rebbe urged Jews to 'steal' time from their mundane matters and apply it toward the quantitative and qualitative intensification of their Torah study. The Rebbe called for the organization of more Torah study groups among all Jews in all parts of the world.

With the approach of the Passover holiday, the Rebbe has appealed to Jews that they use 'Shmurah' Matzos for at least the 'kazayis' -- the minimal amount of Matzah required to be eaten at each of the two 'Sedorim'.

In addition to being hand made, Shmurah Matzos are made from the flour of wheat grains which have been carefully guarded, from the instant they were cut in the field, against any contact with water. Such contact might cause leavening and thereby disqualify its use during the Passover holiday.

"The preparation of Matzah for the fulfillment of the sacred Mitzvah is regulated by numerous laws of which the average layman is unaware, or personally unable to fulfill," the Rebbe said.

"It was once customary for the Rabbi to supply the members of their community with these Matzos for the Seder Plate. I would like to see this custom restored," the Rebbe said, "by Rabbis as well as Jewish educators and community leaders."

MAKE THEE AN ARK

special JCNS report from England
by A.R. Rollin

The tradition of Jewish wood and metal craftsmanship goes back to the time when Moses asked Bezalel, the son of Uri, to build the Ark of the Covenant which would hold the tablets with the Ten Commandments.

When the Jews were forcibly dispersed from their homeland after the destruction of the Second Temple, handicrafts among them considerably declined, due to the severe oppression to which they were subjected. But as soon as they were left in peace for some time, the Jews took to handicrafts again in large numbers.

Thus, for instance, we find that, in Sicily, the Jews had a monopoly of the handicrafts, and in 1492, the authorities protested against the edict ordering their expulsion on the grounds that the Jews constituted nearly all the artisans of the realm.

Later, in Eastern Europe, where Jews settled in large numbers, they formed a much larger proportion of the artisans than the non-Jews, and in many cases they dominated the handicrafts.

There were highly skilled men among the Jewish woodworkers in Eastern Europe, who not only supplied the furniture for the ordinary householder but produced some fine artistic work for the nobles, landowners and merchants.

The East European craftsmen, like their forefathers, have worked with great love and devotion for the adornment of their houses of prayer. Several of the most beautiful Arks in the Russian Pale of Settlement took years to construct and adorn.

In the great emigration from Russia at the turn of the century -- when tens of thousands settled in Britain -- the cabinet makers were the second largest group after the tailors. Many were fine craftsmen and started their own workshops. I was, for a time, connected with the cabinet-making trade and have seen some of the finest handmade furniture produced in these small workshops.

Cordial best wishes to our many Jewish Friends for Passover

RIDPATH'S FINE FURNITURE AND INTERIOR DESIGN

RIDPATHS

906 Yonge St. 920-4441

Passover Greetings

FROM

Rayko COIFFURE

Rayko
World
Champion
Hair
Stylists

514 LAWRENCE AVE. W.
(LAWRENCE PLAZA)
787-1118

GREEN MEADOWS

LANDSCAPING & GARDENING CO.

Complete garden service (weekly)
General spring cleaning planting

PHONE: 248-2481 A.S. MARSI

NER ISRAEL YESHIVA COLLEGE
625 Finch Avenue West, Willowdale
Provide for
KADDISH SERVICES and OBSERVING YUHRZEIT
and MEMORIAL PLAQUES
Endow Ner Israel in your will or bequest.
CALL 636-2360

Passover Greetings from
PARKWOOD CENTRAL LTD.
Cadillac . Oldsmobile . Chevrolet . Vega . Cutlass . Camaro .
M. (Maurice) SEIGEL
2400 Yonge St. Toronto 12.
481-5111

Passover Greetings from
NORTHWEST TAXI
241-1133
Serving — Weston — Etobicoke — Downsview — York
29 South Station, Weston

the swiss court

CONDOMINIUM APARTMENTS

PRE-OPENING OF A STRIKING NEW CONCEPT IN CONDOMINIUM LIVING

20 Years Experience Assures You Of The Ultimate In Quality, Design And Construction

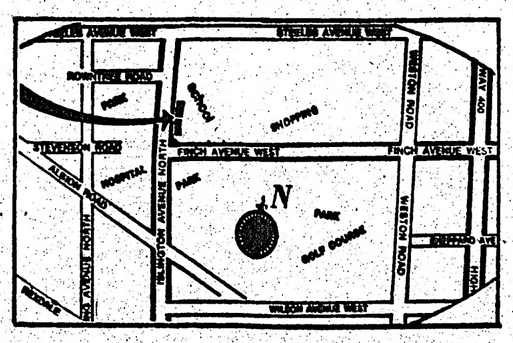
$200

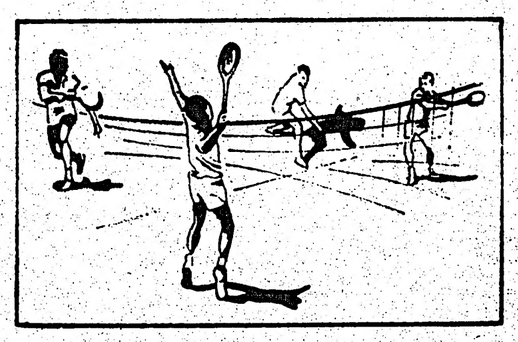
Reserves the
HOME OF YOUR CHOICE
Priced From

$17,500

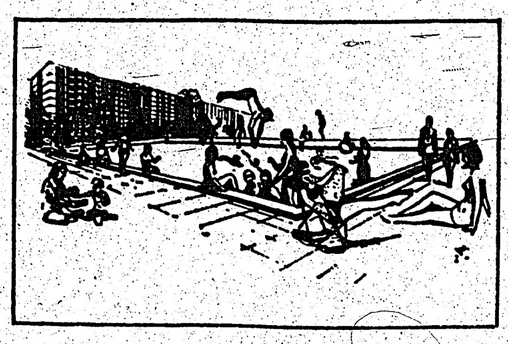
- Electrically heated
- Air-conditioning
- Extra washroom in 2-bedroom suites

Also, the management has commissioned the well-known Canadian artist Harold Town to create sculpture for the Swiss Court.

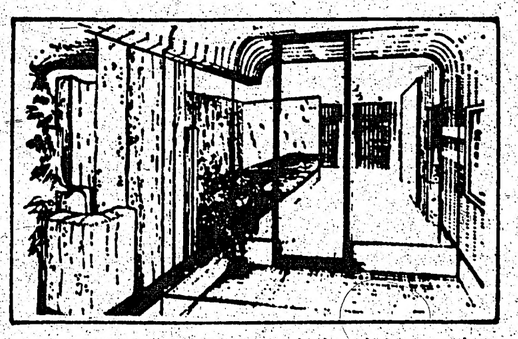




Twin tennis courts for your leisure hours



ULTRA-MODERN SWIMMING POOL
In Beautiful Surroundings



Lobbies are luxuriously furnished and appointed

742-3493

BUILT AND MANAGED BY
KUHL CONSTRUCTION LIMITED

863-1284

MODEL SUITES AND SALES OFFICE 1905-1913 ISLINGTON AVE.

HUMAN RELATIONS

THE MEN IN HER LIFE

DR. ROSE H. FRANZBLAU

QUESTION:

My husband and I were married when I was six months pregnant. He resisted until I put my foot down and said that either he would marry me or I would throw him out of my life and he would never see his child.

I have a son, 5, from my first marriage. He was spoiled by my mother and myself in order to make up for the inhuman treatment he got from my first husband.

He is a very impressionable child. My new husband doesn't seem to be able to cope with the problem of a 5-year old. He harasses him and constantly makes side remarks that he is stupid and not normal.

We fight a lot about the older child. He constantly says he will send him to his father, who now lives out West, and hasn't sent a cent for his support in almost two years.

ANSWER:

The way a mother rears a little boy depends to a large degree on her estimate of the male sex.

If her experiences with men have been unhappy or disappointing, she may take out her resentments and hostilities on the little boy, by being overpermissive or much too punitive.

In a remarriage, even under the best circumstances, comparisons are bound to be made with the past. At times, when disagreements arise, the new one is found inferior and at fault.

When there are children of the former marriages, there are naturally more adjustments to be made. A child is a concrete reminder of the mate's former marriage. The new husband may be more accepting of the child of the former mate died. But when the real father is still alive, especially if he doesn't contribute adequately to the child's support, the new husband may resent carrying all the responsibilities for a child that isn't his, while not having full authority or getting enough love and respect.

He may then use the child to get even with the wife when she denies him his rightful due in any area. The wife may use the child, especially if it is a boy, to incite either anger or love in her present husband, by becoming overattentive to her child.

Despite the hesitancies and reluctance of your husband to get married, both of you really wanted the baby. Pregnancies like this are not accidental, even though not consciously planned for. He probably felt that you were using the baby to get him to marry you, as he probably now feels that you are using the baby to gain your own ends, instead of regarding it as his gift of love to you.

To require your husband to cope with your son's problem, in addition to his own guilt, is perhaps more than he can take.

Your attitude towards males needs to be examined. You seem to treat them like little children who have to be told what to do, and must be threatened with dire punishment, if they disobey.

It would be good to face up to your psychological problems and work them out with an expert, so that you do not repeat in this marriage the behavior that led to a divorce in your first one. Getting your way with your present husband will not resolve your problems or improve your over-all relationships.

When you take on full responsibility for your own behavior and do not blame others for your mistakes, you will stop making them.

FOOTING IT BACK TO THE FORTIES

JCNS exclusive from London

Spring and summer footwear styles bursting at this moment into the shops are the most colorful crop that have been seen for some time.

Pretty pastels in smoky pink, lilac, yellow, grey, powder and Air Force blue vie for places with dramatic deep tomato red, matelot blue and black -- especially in suede. The great suede revival for shoes has just begun and the full force of the return of this material will not hit the shops until late summer or early autumn.

Soft-grained, shiny and matt kid is also a popular texture at the moment -- sometimes effectively combined with plain patent trimming in combinations such as coconut tan and stone, parchment and black or navy and white. The later colors are favored for wide-fitting shoes. To match the more feminine clothing -- longer hemlines, softer see-through materials and colors, many shoe styles have an elegance which has been missing for many a season.

Heels are higher, straighter and narrower in shape, often horseshoe in character though nowhere near to the thin stiletto heels of some eight years ago. For wear with trousers, heels have lost their flare line and are slightly higher.

Cut-outs on the vamp of the shoe, petal or triangular in shape, lighten the effect of the styling and lots of strappy designs add to the elegant picture.

Less than ever are women slaves to fashions and the varying hemlines on skirts and the wearing of all lengths of trousers from regular ankle length to "hot pants" prove this. Shoes too have to be adaptable and the ideal solution has proved for the winter season to be boots. No less so for the summer and boots have been converted into light-weight materials such as unlined suede, canvas, denim, tapestry and linen as well as stretch nylon attached to same colored shoes.

Influence of the '40s in all forms of fashion have reintroduced wedges to the shoe scene. The original wedge was invented by a Mr. Joyce head of Joyce Shoes in the USA in the late '30s, as an ideal shoe for a firm foothold on boots. They were manufactured in this country just prior to the war. Even though the shoes were scientifically constructed and orthopaedic in principle because of the arch-supporting weges, they were frowned upon by the Board of Trade during the war as unsuited to austerity times.

The full impact of wedge styles did not come until the mid-'forties and the fashion cycle has taken 25 years to return to them again.

Moderately-priced wedge styles in tan, aubergine and other colored suedes from Spain are now on sale.

Popular this year in sandal ranges are cork soles and heels and lacing up the leg, gladiator style. Lacing looks particularly effective with short shorts whether they are worn on the beach or in the high street!

Even though toe and heel shapes may differ from season to season, the smart court shoe never dies and with the introduction of more interesting and intricately patterned leathers, matching handbags seem a necessity.

And now till next year

by Ruthie

You look forward to a holiday with such expectation. You plan weeks ahead. The food problem becomes mountainous. And when it's Passover, the anticipation is greater. Making menus for a week, three meals a day, is truly challenging when certain foods are prohibited. Then, before you turn around, it's over.

* * *

With me it was like with millions of *bahlabustas* (housewives). I staggered under the weight of cleaning, shopping and cooking. But I got an added bonus.

Ned — *a gezunt oif zeine baindelakh* (a health on his bones) — insisted upon one catered dinner.

"Why have the load of making *gefillte* (stuffed) fish? You say it costs you six dollars. So for that money, order it made. What if it'll be for only twice? Take a rest."

Trouble — pleasure, I mean — was, the fish dish grew to a full course dinner for twelve.

At first I had qualms. Whose fish, soup, *knaidlakh* (matza balls), *kugel* (pudding), roast, sponge cake could be better than mine? Well, girls, my ego was completely deflated, and this time I didn't mind it one bit. Everything was delicious. I had nothing to grate, my fingernails are still intact and it took but one spontaneous gesture on the part of my husband to spoil me.

* * *

The *seder* itself was especially touching. The repetition of how Moses led his people out of Egypt had an added, sad significance. Maybe next year, our brothers in Russia will....

Anyway, when it came to the singing, no family, I'm sure, clamored more than ours. Dayenu was the hit of the evening; no four-part harmonizing sounded better than our *Hallel; Addir Hu* had a twist to it; *Echod Me Yodea* brought the house down; *Had Gadya* almost woke the dead.

* * *

Oh, yes, we had a little bit of drama during *Hol Ha'Moed* (the intermediary days). While playing yoki, Heather fell and sprained her ankle. That happened on Thursday. She tried to be a big-shot and didn't complain at first. But she started howling at night. It was already *Yom Tov* (holiday), and I couldn't use the phone. Ned insisted, however, that I call the doctor.

"You must. It's a *mitzva* (good deed) to break a religious holiday when it means help for a sick person."

Next day we had to take a cab to the hospital for X-rays.

So I earned two unexpected *mitzvot* that week. Only I can think of better things than desecrating a *Yom Tov*.

(Copyright North American Press)

Recipe for the Week:

FANTASTIC FISH FOR PASSOVER

With the exception of cold salmon and gefilte fish, most of the great fish dishes depend for their flavor on a superb sauce, coating fish that has been cooked to just the right degree -- when the flesh is firm but still juicy. At how many official functions is this necessary degree of accuracy in timing only too depressingly obvious! In recent experiments, however, I have found that it is possible to poach fish (for example in wine), coat it in sauce, and then reheat it several hours later with the texture and flavor as good as the newly cooked fish. This technique opens up a whole new range of dinner party fish dishes which need no last-minute attention save for a brief flash under the broiler.

Remember however: The fish must be really fresh and plump; and all care must be concentrated in the initial preparation. Below I give the basic recipe, sufficient for 8, with two variations.

INGREDIENTS

2-1/2 lb. of filleted sole or baby halibut (8 good fillets)
8 fluid oz. of a dry white wine
2 tablespoons finely chopped shallots or spring onion bulbs
salt and pepper
a few peppercorns
a small bayleaf and a sprig of parsley.

METHOD

Take a 10-12-in. fireproof baking dish 1-1/2 inch deep, butter it generously and scatter the chopped shallots on the bottom. Have the fish skinned and salted, then lay it either rolled or folded in two (depending on the thickness) on top. Pour in the wine, together with the bayleaf, peppercorns and the parsley.

The fish should be barely covered with liquid. If not, add a little water. Cover the dish with a well-buttered piece of greaseproof paper, and bake at 400 degrees for exactly 20 minutes, or until the fish flakes easily with a fork. Lift out the fish, draining any liquid back into the dish and arrange in a heat-proof serving dish. (If preferred, the cooking dish can be washed and used for the purpose. . .for the best effect, the chosen dish should not be more than 1-1/2 in. deep, and just big enough to hold the closely packed fish in one layer). Strain the poaching liquid into a small pan, discarding the spice and shallots.

THE SAUCE

1/2 pint of poaching liquid (boil the liquid down if there is more than this amount)
1-1/2 oz. soft butter into which has been stirred 1 oz. flour
an 8-oz. carton of single cream
1 tablespoon lemon juice
1 oz. grated cheese
1/2 oz. butter

METHOD

To thicken the sauce, whisk the creamed flour and butter into the poaching liquid, a teaspoon at a time, then put on a gentle light and simmer for 2 minutes. Add the lemon juice and the cream taste and add more salt and pepper if necessary. The sauce will now be of a coating consistency. Pour it over the fish, covering it completely, then cover the whole dish tightly with foil. Leave in a cool place until needed -- I've kept it overnight, but from lunch until dinner is probably the optimum length of time.

TO SERVE

Reheat for 15 minutes in a moderate oven uncover, scatter with the cheese and dot with butter. Put under a gentle grill until golden brown.

WITH MUSHROOMS

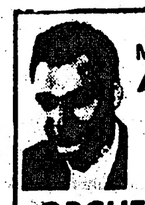
Slice 1/2 lb. mushrooms in 4 (or use tiny whole buttons); put into a pan with a knob of butter and a squeeze of lemon juice. Cover and simmer for 5 minutes, then arrange over fish before it is coated with sauce.

WITH GRAPES

Arrange 1/4 lb. peeled and seeded muscatel grapes over fish, then coat with sauce.

A lot of trouble? Not if you do it when you've got the time. And it's more than worth the effort.

B.I.TICKTIN
OPTOMETRIST
616 SHEPPARD AVENUE W.
1 DOOR W of STEINBERG'S
SHEPPARD-BATHURST PLAZA
for appointment phone
638-4660 233-8391


MURRAY ALTER & his ORCHESTRA
RU 2-3931 223-1427

Maurice TURK and Orchestra Featuring ALAN KABEL
318 RUSHOLME RD.
Toronto
Phone: 535-8843
(Also teacher of violin & accordion for beginners. Homes visited.)

MUSIC INSTRUCTION
MAURICE TURK, teacher of violin, accordion, and guitar for beginners; homes visited; instruments for rent; 535-8843. 318 Rusholme Road.

KALMEN GREENSPAN & SONS
We deliver the best quality meat to your home or apartment
WE WISH ALL OUR FRIENDS AND CUSTOMERS A VERY HAPPY PASSOVER
All Greenspan Meats, Poultry and Delicatessen Products are under the strict supervision of Rabbi Abraham A. Price. All our poultry bear the special identification metal ties of Kashruth. All [illegible]
Kalmen Greenspan & Sons
KOSHER FOOD MARKETS
923-0941 924-3338
IT'S ALWAYS A PLEASURE TO SERVE YOU
Manufacturers of Greenspan's Steer-Ky Kosher

SAM FIRESTONE
EXCLUSIVE CATERER FOR:
B'NAI ISRAEL BETH DAVID SYNAGOGUE
55 YEOMANS ROAD, DOWNSVIEW
633-5500 or 221-6329
SHAAREI SHOMAYIM SYNAGOGUE
470 GLENCAIRN AVE. W., TORONTO
789-3213 or 221-6329
Strictly Kosher Under the Supervision of the Canadian Jewish Congress
Inquiries from Members & Non-members welcomed.

FOR YOUR WEDDING OR BARMITZVAH
ELEGANT CATERING
BY
PETER GRABEN CATERERS
OF
THE SHAAREI TEFILLAH SYNAGOGUE
Under the supervision of The Canadian Jewish Congress
783-2116 783-2116

FAMOUS STUDIO
Fine Camera Portraits By Appointment Weddings or Bar-Mitzvahs in Movies, Candids.

Gordon Mendly
U.S. & CANADIAN AWARDS
789-5272
3415 Bathurst St. at Melrose
Toronto 19

PARNES CLOTHING
706 QUEEN ST. W.
EM. 6-2025
- Men's Suits, Coats Tuxedos, Dinner Jackets and University Blazers Made to Measure with your cloth or ours
- Order now
- Fully Guaranteed

A PASSOVER SEDER
WITH TAAM
call
M. FIRESTONE CATERERS
783-4293

APPROVED FOR PASSOVER

SIFTO * Salt has kashruth supervision and is fully approved for use in preparing your Passover food or serving at the table.
You may use SIFTO Coarse Salt for all cooking, curing, preserving or koshering. Look for the kashruth certification symbol on the front of 3-lb. SIFTO Coarse Salt or 2-lb. SIFTO Table Salt packages. The mark is your assurance of Rabbinical approval—for use during your celebration or any time year round.
sifto SALT
SIFTO SALT DIVISION
DOMTAR CHEMICALS LIMITED
*T.M. Reg'd

ACME NURSING HOME
THE HOME AWAY FROM HOME"
STRICTLY KOSHER DIET KITCHEN SUPERVISED By THE CANADIAN JEWISH CONGRESS
- Private, semi-private and standard rooms.
- All modern conveniences
- Registered nurse in charge. Nursing service around the clock.
- Doctor's Care constantly available.

REASONABLE RATES
140 MADISON AVENUE
Phone: Patient's rooms: 925-9066 — Off.: 924-5626

BETH TORAH SYNAGOGUE and ROSE LAZAR CATERING, 47 Glenbrook Avenue. For weddings, banquets and showers. No rental charge. We also cater house parties. Bookings for 1971 still available. Under the supervision of the congress.
Synagogue 782-3561
633-0344
781-1935

ZUCHTER'S
Take-out catering service • strictly kosher
Under the Supervision of the Rabbinical Vaad Hakashrut Orthodox Division, Canadian Jewish Congress
Passover Orders Are Now Being Accepted
- COCKTAIL PARTIES
- BUFFET
- COMPLETE DINNERS

789-5397

CANADA'S NUMBER ONE JEWISH INDUSTRIALIST SPEAKS ABOUT HIMSELF

PAGES FROM AN AUTOBIOGRAPHY

by Samuel Bronfman

LAST IN A SERIES

This week we complete the fascinating story of the Bronfman Saga.

In 1948 we provided a new special building for our important researchers where they have three and a half floors of laboratories. Our scientists now number 31. Two new divisions have been added—Biochemistry and Analytical Services. Because of my early respect for research, and our desire to excel, we are in a unique position within our Industry of being able to apply extensive scientific endeavour to all facets of our production process. Experience and academic training are the key factors in our Company's research prowess. Half of our research scientists have from 20 to 34 years' experience in our production operations and research. We also have an important research department in Canada headed by Dr. Bill Curran.

Fully aware that our products can be no better than the raw materials we use, I set up our own U.S. grain division which purchases directly from farmers. It ships to our own elevators where our grain is meticulously cleaned and carefully stored.

Our grain is shipped to our plants in our own specially designed hopper rail cars which never contain any other material.

This year, in the U.S.A. alone, we will use more than 12 million bushels of barley, corn and rye.

When grain arrives at our distilleries it is carefully cleaned again as an added precaution. It is then milled and later mashed, which is a distiller's term for cooking. In mashing, the starch is released from the grain and converted to maltose by enzymes which are present in malted grain. The maltose, in solution, is moved on to our fermenters where yeast is added. Yeast, a living organism, consumes the maltose and in so doing creates spirit in solution.

Yeasts are the work horses of the distilling industry. Not all yeasts are the same in that a particular strain has the ability to produce or intensify a predictable, special and unique flavour in our whiskeys. Today our yeast library includes more than 240 separate strains of living yeasts. Some of these are the direct descendants, in an unbroken line, of yeasts, we first discovered over 35 years ago. This is all part of the follow-through of our philosophy—"Make finer whiskeys. Make them taste better".

My friend, Paul Warwick, head of Warwick & Legler, our advertising agency from the beginning for Seagram in America, had made a careful study of our production operations in the U.S. and Canada. He was so impressed with our great concern for quality and uniformity of product, that to this day our advertisements carry the now famous expression of confidence, "Say Seagram's and be Sure".

During all the years from 1933, we have enjoyed a most happy relationship with our U.S. distributors. We have 476 today, and while new distributors are being appointed as the U.S. market grows, we are pleased that a very large percentage of them have been with us from our first days in America.

We are proud of our distributors and of the long, friendly and mutually profitable association we enjoy with them. It has been warmed and enriched, I believe, by the Seagram Family Achievement Association which we formed many years ago. This brings together, at annual business conventions, the sons and the sons-in-law of our distributors who have joined their family businesses.

Earlier I told you about our headquarters at 1430 Peel Street, Montreal. This lovely little building gave me so much pleasure, and was so important to our Company that, in later years, when we were developing our business in the United States, I was determined to build our own U.S. Company home.

In 1952 we acquired a site at 375 Park Avenue, New York City, and had some plans drawn for a building. I showed them to my daughter Phyllis, who was a serious artist. Phyllis didn't approve of the plans proposed and had a number of convincing reasons. So I invited her to find a better plan and she accepted the challenge. She then travelled to many cities, studying the design of numerous buildings in order that she might decide on an architect. At the end of two months, Phyllis selected the late Ludwig Mies vand der Rohe of Chicago who brought in Philip Johnson as his New York associate. She stayed on the job all through construction and later took charge of interior decoration.

During this period Phyllis became so interested in architecture that she later entered Yale, and then the Illinois Institute of Technology where she earned her master's degree. She is now a practising architect in Chicago.

Our bronze 38-storey New York headquarters is an architectural masterpiece with its half-acre of pools, fountains and graceful trees. It is regarded by many authorities as the most beautiful feature in the impressive New York skyline. As you can imagine, I am proud of the part Phyllis played.

In early 1955, my son Edgar, who was still in Canada, retained the services of a consulting firm to perform certain studies in our Canadian plants by way of increasing operating efficiency and reducing costs. The executive in charge was Jack Yogman. Edgar was so impressed with Jack's performance that in 1957 he invited him to join our firm in the U.S.A. as assistant to Edgar who, in that year, became president of Joseph E. Seagram & Sons, Inc. Over the years Jack has developed so well that today he is executive vice-president and chief operating officer of our U.S. Company. My congratulations to Jack.

In 1960 we purchased the Leroux Liqueur Company with headquarters in Philadelphia and since then we have greatly enlarged our liqueur business. Leroux brands have recently been produced and introduced in Canada and elsewhere and will someday be sold world-wide.

In 1962, while on a trip to Hawaii, Edgar became aware of the high quality of sugar cane in the Islands. Its quality, he found, is due to the rich volcanic soil, moisture and ample sunshine. He decided to build a rum distillery there. Leilani is now Calvert's brand of Hawaiian rum. In Hawaii we also produce, in a separate plant, our Royal Hawaiian Liqueurs.

Some years ago the trend to lighter whiskeys began to make itself felt. In the early 1960's sales of Calvert Reserve began to decline. Edgar, who keeps a most careful eye on sales figures, immediately ordered a marketing research study to ascertain the reason. As he had suspected, the study showed that Calvert Reserve was a shade too heavy in flavor to suit an important segment of the market. Edgar had then two choices. One was to lighten the blend and the other was to take the brand off the market and replace it with a new, lighter Calvert blended whiskey.

To understand the seriousness of the situation you should know that Calvert Reserve had gradually slipped from an annual volume of over 2 million cases to 1.2 million.

Edgar elected to remove the brand completely and, as you will appreciate, this took a great amount of courage. In all my years in the Industry I had never heard of a distiller removing from the market a brand which was selling 1.2 million cases a year. Distillers sometimes work a lifetime to build a brand to that volume. Nonetheless, Edgar was convinced that the brand had no future. He took the bull by the horns and ordered the removal of Calvert Reserve on a specific future date.

Before that date arrived Edgar had the obvious problem of developing a new brand to replace Calvert Reserve. He called in our blenders and together, after weeks of work, they finally developed a new blend. This was to become the now famous Calvert Extra, and a very fine blend it is, too.

Edgar, together with Bernard Tabbat and Arthur Murphy, then vice-president and general sales manager, respectively, of the Calvert sales organization, and chief blender Russ McLauchlan, then set out on an arduous tour of the United States during which they met daily with our distributors and our sales representatives to plan the introduction of the new brand.

In due course, and in a fine new package, Calvert Extra was launched. It has been a great success. Sales volume is now over 2.3 million cases and increasing daily. Edgar and his team did an outstanding job. Today, in our American Company, as you might imagine, we have many knowledgeable, skilled and dedicated executives.

The senior executives of our U.S. production division, with vice-president Lew Kacel in charge, are: Dr. Stuar Adams, technical director, Walter Bachus, business manager, Armand Boucher, operations manager, Walter Goelkel, director of engineering, Russ McLauchlan, chief blender and director of quality control and Bert Thome, director of special projects.

Our Finance division is headed by Harold Fieldsteel, vice-president and controller, who is also controller of our parent Company. Tom Hawe is treasurer. John C. Barth is vice-president in charge of Administration and Corporate-Distributor Relations and Wendell Keller is vice-president responsible for Industrial Relations.

We come now to our great marketing organizations. Arthur Murphy is president of Seagram Distillers Company and Lionel Greer is vice-president and general sales manager. Alvin Fleischman is president of Calvert Distillers Company with Thomas Leary as executive vice-president. Richard C. Wells is the president of Four Roses Distilling Company. Frankfort Distillers Company is headed by president Arthur Palombo with Lawrence Sollas vice-president. In our General Wine & Spirits Company, Jerome Newman is president and Ferdie Falk is executive vice-president. Park Avenue Imports is under the control of Eugene Feen, executive vice-president.

Til Rabin, vice-president, trade relations and Bob Beller, director of marketing services, also play key roles in the successful operation of Joseph E. Seagram & Sons, Inc.

In Paul Masson Vineyards, vice-president Leo A. Berti and Albert Haft are in charge of production and finance, respectively, while Stanford Wolfe, as executive vice-president, has responsibility for the activities of national marketing sales and brand managers and for international export sales.

In Puerto Rico, vice-presidents Antonio Rodriguez Maura, Cesar Vizcarrondo and Robert Kubicek are in charge of production, sales and finance, respectively.

And of course, there are others, many others, but unfortunately space limitations here will not permit me to mention them all, which I would like to do. Next year we plan to devote the entire supplement of our Annual Report to an illustrated story in depth of all divisions of our American operations.

Looking back over the years from 1933, I suppose the decision to go ahead with blended whiskey was perhaps the most difficult and the most important I had to make. It is gratifying now to realize that it was the right decision. To this day the three leading top-quality blended U.S. whiskeys in the United States are Seagram's Seven Crown, Calvert Extra and Four Roses. The largest selling brand of any type of distilled product in the United States is Seagram's Seven Crown with a volume almost double that of the second largest seller which is also ours—Seagram's V.O. from Canada.

This, then, brings us to the present day and gives you a bit of the background on how we came to be the leading distilling firm in the United States.

The story of Joseph E. Seagram & Sons, Inc., in the United States will not be complete, however, until I tell you something about our role in the business of energy.

As almost everyone knows, the world-wide demand for energy is increasing by leaps and bounds. In our world today 75 per cent of all energy used is provided by petroleum liquids and natural gases.

Foreseeing the requirements for energy in the 1950's and the 60's and the almost unbelievable demand of the 70's I was motivated in 1953 to cause Joseph E. Seagram & Sons, Inc. to begin investing in the petroleum industry—the energy business.

As our first venture we organized the Frankfort Oil Company with headquarters in Bartlesville, Oklahoma.

In 1956, Carrol M. Bennett, an outstanding Texas oil consultant, joined the Frankfort firm. Production was then about 1,000 barrels of crude oil per day. A reorganization followed and in due course the Frankfort headquarters was moved to Dallas, Texas. By 1963 production was about 10,000 barrels per day. At this point we ventured further to purchase the venerable Texas Pacific Coal and Oil Company, founded in 1888 and possessing one of the oldest of Texas charters. Frankfort adopted the name Texas Pacific Oil Company after the acquisition.

As a producer of energy in the form of crude oil, natural gas, and other hydrocarbons, T.P. has already achieved a position of stature in the petroleum industry. Today, daily crude production is about 44,000 barrels, net. T.P. also produces some 265 million cubic feet of gas per day. The revenue is still subject to oil payments.

Today, we at Seagram have every reason to be proud of our venture into the energy business. We have made possible the building of an oil company which has brought a new dimension to our corporate history.

REFLECTIONS

The foregoing review brings us pretty well up to date, but there remain a few other matters which I would like to mention.

One is the goodwill of the public in so many countries which we have worked so long and so hard to earn. This goodwill is unquestionably one of our greatest assets and one which we respect, cherish and zealously guard.

This goodwill brought us in 1965 to be the first distilling company in the world to reach sales of over one billion dollars. Three years later, we attained assets of over one billion dollars. Today, as one will see in the financial pages of our Annual Report, our sales and assets continue to grow.

During all these years we have enjoyed a most happy relationship, one with the other, within our organization. The importance of this cannot be left unmentioned.

There is no doubt in my mind that it is on the loyalty and ability, the integrity and craftsmanship, and the respect for tradition, of all our Company people everywhere that the achievements of the past have been built. And it is through them and with them that the achievements of the future will come. The real backbone of our organization begins with our newest apprentice, or messenger boy or girl, and extends on through all the fine people in our plants, in our offices or out and about on sales. I should like to congratulate and thank them all, each and every one, all 15,200 in all the countries where we operate. My affection for them is very deep.

I come now to more personal reflections.

From our very beginning I have taken immense pride in our business, but it has not been the whole of my life. We read a great deal these days about the corporation executive whose work separates him from his family, makes him a stranger to his children and tends to divide his home and his life into various sealed compartments. That way is not for me.

The art and science of distilling and wine making are among the most ancient in the world. You will find in them a long, long tradition of family endeavor, of fathers and families working together, improving on each others' craftsmanship, building on each other's support and sharing a common pride in growth and achievement. In that respect I have certainly been a traditionalist and have been most fortunate in my family.

My wife has been a vital part of every achievement from the very beginning. I could not begin to set down all that her love and encouragement have meant and still mean to me.

For me, in business, perhaps the greatest pleasure of all is in having my two sons so closely associated with me in our Company.

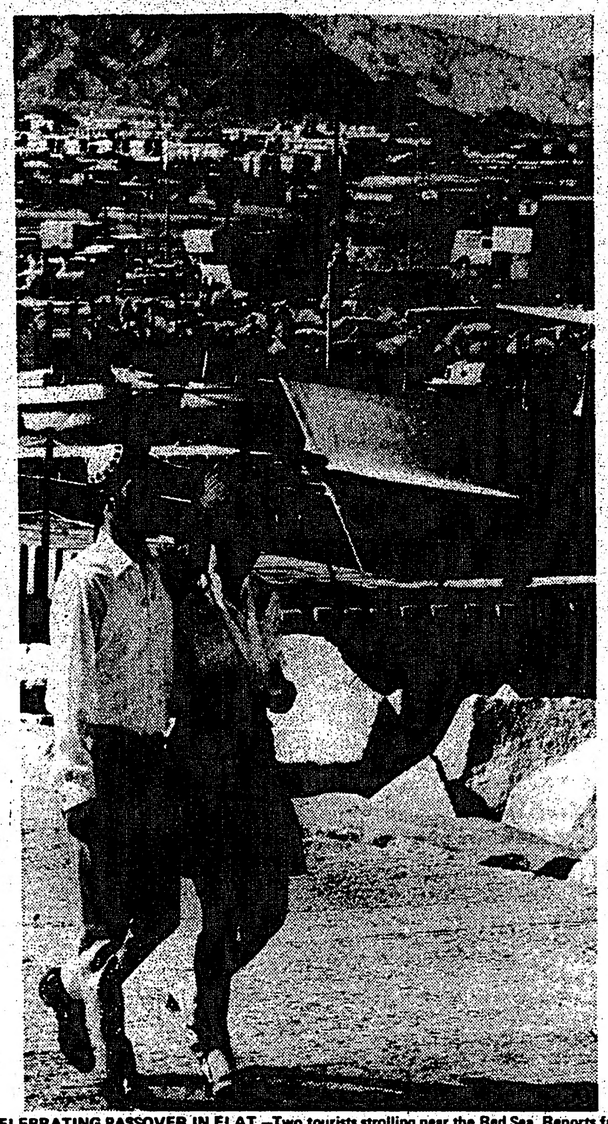
Charles, in Montreal, manages our operations in Canada, Jamaica and Israel. Edgar, in New York, is responsible for our affairs in the United States and elsewhere abroad. They are providing inspired leadership and competent direction. They have done a thorough job in selecting and developing men for advancement, in seeing that they gain diversified experience and training, and in promoting them to key positions.

They have followed well the paths set out for them and, for some years now, to my great satisfaction, they have been pioneering along paths of their own.

I'm also pleased that they are enjoying the same warm, human relationship with the people of our Company that I have enjoyed for years. My congratulations to Edgar and Charles.

As for me, I am now looking forward with great anticipation to my 80th birthday. But, between now and then, and following it, I have much work to do so that I shall be able to report, in future years, that we have continued to make progress.

S. Bronfman



CELEBRATING PASSOVER IN ELAT.—Two tourists strolling near the Red Sea. Reports from Israel say that the greatest holiday tourist season in history is now in full swing. Hotel accomodations are filled to capacity.

CAMP MOSHAVA

The popularity of Camp Moshava has grown to such as extent over the years that most campers have learned the lesson of making application well in advance, in order to avoid disappointment.

Moshava is different from most other camps in that it is conducted in an undiluted, traditionally Jewish atmosphere, in which both the physical and cultural needs are fully satisfied. The study of Torah goes hand in hand with sports activities of every possible kind, and all under the supervision of experienced staff, whose main object is to give the campers the holiday of a lifetime.

No one is out of place, and everyone has a place at Camp Moshava which is situated on Lake Buckhorn in the magnificent Kawartha Lakes Region only 100 miles north east of Toronto.

Camp Moshava this year celebrates its bar-mitzvah, thirteen years of fruitful activity, and the event will be marked by a Banquet to be held on Sunday, May 23rd, 1971.

Information regarding Camp or Banquet can be obtained from the Mizrachi office, address and phone number in the advertisement on this page.

CAMP MOSHAVA

. For a memorable vacation in a real Jewish atmosphere

There are NO VACANCIES in the following grades:
FIRST PERIOD
Grade V Girls, Grade VIII Girls, Mach Hach Girls
SECOND PERIOD
Grade VI Girls, Mach Hach Girls

A VERY FEW PLACES ARE still available for boys and girls, but hurry with your application in order to avoid disappointment.

SPONSORED BY Mizrachi Organization of Canada and its Youth Affiliate, Bnei Akiva

Toronto phone 651-5601 Montreal phone 739-4748

A MEMBER OF CANADIAN CAMPING ASSOCIATION

D. DWORKIN & COMPANY

TORONTO'S OLDEST TRAVEL AGENCY

525 Dundas Street West

364-0337 Toronto

LIMITED SPACE AVAILABLE

deluxe 3 week trip to Israel

ON EL AL VIA MONTREAL

$975 PER PERSON

M.A.P. all inclusive

For further information contact

DINERS FUGAZY
364-7358

For the small meeting that means big business plan on us.

HAPPY PASSOVER!

COMMONWEALTH Holiday Inns OF CANADA LIMITED

We take care of people.

For information, call your nearest Inn.
In Toronto, call 678-2030.

Inns operated by Commonwealth Holiday Inns of Canada Limited, part of the world-wide family of Holiday Inns International.

ONTARIO: Ottawa-Downtown, Ottawa-Place de Ville*, Kingston, Peterborough, Oshawa, Toronto-Airport*, Toronto-Civic Square*, Toronto-Don Valley, Toronto-East, Toronto-West, Toronto-Yorkdale, Oakville, Hamilton, St. Catharines, Brantford, Hespeler-Galt, Kitchener, London-Downtown, London-South, Chatham, Windsor, Barrie, Huntsville, Sudbury, Thunder Bay, Kenora.
ALBERTA: Edmonton. **MICHIGAN:** Pontiac, Port Huron.
NEW YORK STATE: Grand Island-Niagara*.
CARIBBEAN: Antigua, Barbados, Grenada, St. Kitts*, St. Lucia, Port of Spain-Trinidad*. **EUROPE:** London, England*, Plymouth, England, Madeira, Portugal*.

Over 1,200 Inns . . . Canada, U.S.A., Europe and Caribbean.

*Under construction

COMMONWEALTH HOLIDAY INNS OF CANADA LIMITED

BOOKS OF THE WEEK

by Dr. Arnold Ages

The history of British Jewry

TROUBLED EDEN: AN ANATOMY OF BRITISH JEWRY. By Chaim Bermant. Basic Books. 274 pp.

British Jewry, like Voltaire once said about the Bible, is more celebrated than known.

From time to time we, on this side of the Atlantic, are exposed to snippets of news about our fellow Jews in England.

However, it generally takes something like the Jacobs case or the naming of a new chief rabbi before our attention is really focused on the Anglo-Jewish scene.

The reason for our relative ignorance about English Jewry is the close proximity of the American-Jewish community, which dwarfs all others (Israel excepted) in comparison.

Our lack of information about the Jews of England now has been remedied with the appearance of Chaim Bermant's essay.

Bermant, one-time editor of the London Jewish Chronicle, provides a valuable study of the numerous historical strains which go into the composition of British Jewry.

His introductory chapters deal with the early settlement of Jews in England and the difficulties they faced.

The author reminds us of the rather uncomfortable fact that the infamous blood libel originated in England in the twelfth century and that it was repeated in English history a half dozen times.

England, moreover, also expelled its Jews in 1290, at the behest of a coalition of merchants and ecclesiastics.

It was not until three and a half centuries later that Manasseh ben Israel persuaded Cromwell to permit the return of Jews in order to fulfill Biblical prophecies.

Although official permission was never granted, individual Jews began to drift back into England and soon received a kind of unofficial charter guaranteeing freedom of religion.

The majority of the Jewish community in the early years was Sephardic, but by the end of the nineteenth century the population balance had shifted in favor of the Ashkenazim.

This change was due largely to the Russian pogroms of 1881 which brought massive emigration to Britain's shores.

The reaction of the Jewish community already established when the waves of Russian Jews arrived was not as hospitable as one might imagine.

"The Board of Guardians", writes Bermant, "while discouraging Jews from coming, was no fairy godmother to those who came. A Jew had to be six months in England before he could even be considered for relief, and even then it was not always granted. The Board was wary of doing anything which could give rise to the suggestion that it was knowingly encouraging immigration."

The sensitivity of the organized community is understandable when one takes into consideration the general negative atmosphere of England on the question of Jewish immigration.

Bermant reports that English newspapers during the period violently attacked Britain's policy of permitting entry to Jews. The London Standard, for example, wrote: "The last two decades have seen the formation and spread of a careful series of provincial Jewries in the great trading and industrial centers of the Kingdom, characterized by all the dirt and nastiness, the squalor and crime, the superstition and vice, which are the salient features of the Hebraic settlements in the Russian and Polish frontier districts."

In his survey of English Jewry in the current period Bermant covers every important sector of community life.

His chapter on the "cousinhood" deals with the establishment families, like the Rothschilds, Montefiores and others who have contributed both to English and Jewish causes.

The book contains several sections on the smaller Jewish communities in the provinces, replete with the author's evaluations of synagogual practices and rabbinical leadership.

An important part of Bermant's essay deals with the "United Synagogues", Britain's umbrella organization for the majority of its congregations. The author provides historical background to explain some of the current tensions.

This inevitably leads into a discussion of the famous Jacobs case and the friction which exists between the liberal and traditional wings of the United Synagogues.

If there is one fault with this book it lies in the author's attempt to include too much information.

In some chapters this reviewer had the impression he was reading an extended version of the London Jewish Chronicle Travel Guide.

More selectivity and digestion of the pertinent materials would, I think, have enhanced the quality of the book.

THE EFFECT OF GAMMA RAYS ON MAN-IN-THE-MOON MARIGOLDS.—This compelling drama is currently in repertory at Toronto's St. Lawrence Center. Pictured here in a scene from the play are Sam Langevin and Nan Stewart. Dawn Greenhalgh is seen in the background.

the lively arts

by D CORN

Jan Peerce's son, Larry Peerce, famous in his own right as a director of motion picture films, curiously had been accused of being antisemitic by staging that now famous and disturbingly incongruous Jewish wedding scene in "Goodbye, Columbus."

Larry has directed another movie, this one Joseph E. Levine's "The Sporting Club" and lo and behold if he hasn't done it again. . .not a Jewish wedding scene this time, but a party scene that is also as sick as his "Columbus" disturber.

Don't be surprised if the Harvard Lampoon awards Mr. Peerce its tribute for the worst director of the worst parties in motion pictures.

* * *

Here's a Jewish puzzler.

The National Catholic Office for Motion Pictures and the Protestant Film Commission addressed a luncheon session of the Cinema Lodge of B'nai B'rith in New York. The Catholics and Protestants sharply criticized the motion picture rating system. Then, the Catholic film agency made known its opinion how films are rated:

GP: a little nudity. . .R: a modest amount of nudity. . . and X: lots of nudity.

That's fine. Its commendable, I agree with its values. But where are the Jews while all of this progresses? Don't we have to say anything about the film industry? Why aren't we organized as well as the Catholics and Protestants? Shouldn't our voice be heard as strongly as those of our brothers?

* * *

Patty Duke welcomed her baby February 25 but made no mention about her ex-husband Michal Tell. They're being divorced. On television Patty had said she and Mike were married and she was converting to Judaism. Where does it say that a girl who marries a Jewish boy and adopts Judaism names the baby Sean Patrick?

* * *

Pity the Israeli millionaires who, according to Assaf Dayan, actor-son of Defense Minister Moshe Dayan, said those who have a lot of money are ashamed of it. He added that there are no Rolls-Royces, and not much to spend money on.

* * *

The first American conductor to make his debut at the Metropolitan Opera in New York since Leonard Bernstein will be 27-year-old James Levine, native Cincinnatian, who will conduct in Tosca on June 5th, to be followed by another performance a week later and then nine appearances at the Lincoln Center with the Metropolitan in November and December.

toronto after dark

A MIDSUMMER NIGHT'S DREAM

One of Shakespeare's most beloved plays comes to Toronto's O'Keefe Center on April 13th. "A Midsummer Night's Dream" is performed by England's Royal Shakespeare Company and presented by David Merrick.

Peter Brook, the producer, has enlivened and modernized the play without altering its three hundred seventy year old structure, but has added new magic. The revamped presentation is designed to bring, even to the uninitiated, a simpler, more direct understanding of Shakespeare.

EVENING OF POETRY AND MUSIC

The Repertory Company of the St. Lawrence Center will present an evening of poetry and music on April 23rd. The actors will be reading from "The Collected Works of Billy the Kid" by Michael Ondaatje, which won the Governor General's Award for Poetry in 1970.

Similar evenings will be held at the Center's Town Hall throughout the spring season.

OH COWARD!

This delightful revue is in its final weeks at Toronto's Theater in the Dell.

Gordon Thomson, Patricia Collins and Peter Mews present an evening of the best of the great wit, Noel Coward.

THEATER IN TORONTO

Amusing sketches

"Bland Hysteria" at the Town Hall, St. Lawrence Center, is an occasionally funny play "with no message" -- the quotes being those of the author and director, John Palmer.

The play, through three situations, introduces us to six different people -- all of them played by two versatile young performers, Anne Anglin and Roy Frady.

First we are introduced to a young man at a bus stop waiting for the last bus that never stops, who has, first of all, an unwilling, then later captive, audience -- a young lady convinced that the last bus will arrive and stop.

Secondly, the actors portray a young socialite couple -- frustrated from the start by a telephone operator who will not give them the correct time. They then proceed to pick apart the friends and acquaintances of their social set. To top off this sequence we are introduced to a gorilla sent to shock them by one of their "friends".

The third scene is the best of all. Here Anne Anglin plays a sweet old lady in the park feeding nonexistent birds and trying to reform Roy Frady who is a carefree hippie. Her performance in trying to teach the hippie to knit was well done and quite funny. The final twist to this scene, although anticipated, is nevertheless amusing.

The last act -- back at the bus stop -- brings all the characters together, including the gorilla. At this point one wonders why there could not have been more than two performers, a move which would have eliminated the need for the frequent costume changes and for one performer being left on stage while the other went off on some pretext.

You Can Be Proud of any Affair - If it's at the
NEW MURRAY HOUSE
1301 STEELES AVE. W. - 636-0390
Serving the Finest Foods in Toronto
Free Parking for Over 500 Cars
Chapel Available for Wedding Ceremonies
You'll Enjoy Our Strictly Kosher Catering
Under The Supervision of RABBI DAVID OCHS
Book Early - Avoid Disappointment

TRI-BELL FOUR WINDS CLUB
CATERING 20-300 GUESTS
SHOWERS - LUNCHEONS - SALES PRESENTATIONS
LODGES & ORGANIZATIONS
WEDDINGS - PRIVATE PARTIES - BOWLING BANQUETS
Continental or Kosher style cuisine in a Country Club Atmosphere
10 acres of beautifully landscaped grounds
AMPLE PARKING FACILITIES
ME. 3-6410
(ask for Maitre d'Hotel)
Steeles Ave. W. (between Bathurst & Dufferin Sts.)

YIDDISH MUSICAL CONCERT
"SIMCHES BEI YIDN ZOL ZEIN"
EATON AUDITORIUM SAT: APRIL 17, 8:30 P.M.
With Chayele Ash, Arl & Abraham Fuhrman, Ginetta La Bianca · Edythe Kesilman at the piano
TICKETS $3 $4 $5
HYMAN'S—412 SPADINA AVE — 368-4977
POLLOCK'S—1132 EGLINTON AVE. WEST — 783-3470
UOFH (Mrs. Gold) — 633-3328
FARBAND—14 VIEWMOUNT AVE.—787-0339
FOR INFORMATION ALSO CALL: 221-4484
Sponsored by BOROCHOV BRANCH 124 FARBAND LABOUR ZIONIST ORDER

PATRIA TAVERN 444 SPADINA AVENUE
INVITES THE JEWISH COMMUNITY
To Savor and Enjoy
THE PATRIA SPECIAL WOODEN PLATE FOR 2
This delectable gourmet dinner includes:
. 3 kinds of meat—chops, gypsy steak & wiener schnitzel
. 3 kinds of vegetables
. 3 varieties of salad
. Plus a special, mushrooms & Cabbage Rolls.
THE PATRIA SPECIAL WOODEN PLATE FOR 2
$8.50 COMPLETE
PATRIA TAVERN — 444 Spadina Avenue
Fully Licensed 922-4691 Open 7 days a week

SKYLON TOWER
SKYLON
Niagara's one and only night spot. Wine, dine and dance at reasonable cost.
"Total Entertainment Complex"
World's Largest Revolving Dining Room
Licensed Dining Lounge With Nightly Entertainment & Dancing
Air Conditioned
"FOR RESERVATIONS CALL"
SKYLON RESTAURANTS
SkylonPark Niagara Falls Toronto
364-1824

MAY WE HELP YOU
with
YOUR SEDER AND PASSOVER MEALS
*
Please advise us in advance
so that we may prepare your order
for any of our finest
home made foods
*
CHAPMAN'S
Fine Foods & Caterers
1114 EGLINTON AVE W.
789-7306

AT THE TOP OF TORONTO
The Fifty Fourth
Gracious dining with a magnificent view.
Luncheon
Dinner
After the theatre.
On the 54th floor
Toronto Dominion Centre
Phone 366-6575
for reservations

Business To Discuss? Products To Show?
Let Seaway make the arrangements. We have meeting and convention facilities for 10 to 1,000 people. For service at its finest
call catering
Seaway Hotel & Towers
Lakeshore Blvd. W. at Windermere
763-4521
OR
Seaway Beverly Hills Motor Hotel
1677 Wilson Avenue
249-8171

In Toronto
Le Baron
For Steaks

Music for all moods
EDDIE SOSSIN ORCHESTRA
491-5450

Meet Henry & Henrietta ... the laugh riot of the year.
Paramount Pictures presents
A HOWARD W. KOCH-HILLARD ELKINS PRODUCTION
starring
Walter Matthau Elaine May in "A New Leaf" Color
Co-starring Jack Weston Produced by Joe Manduke
Written for the screen and directed by Elaine May
HOLLYWOOD Cinema North
YONGE • ST. CLAIR SUBWAY 924-5511
CEDARBRAE 438-1291
LAWRENCE • MARKHAM RD.
WESTWOOD
3743 BLOOR • KIPLING • 239-1145

INVITATION TO THE DANCE.—Mary Jago, Clinton Rothwell, Jeremy Blanton and Karen Kain in the National Ballet of Canada's production of Peter Wright's "The Mirror Walkers" which will be performed at Toronto's O'Keefe Center as part of the Spring Season program.

FAMOUS PLAYERS THEATRES
MOVIE GUIDE
FOR FURTHER INFORMATION PHONE 924-2581 • 10 A.M. TO 9 P.M. DAILY
APRIL 9—APRIL 15

Warner Bros. again presents
MY FAIR LADY
Winner of 8 Academy Awards
EGLINTON
EGLINTON • AVENUE RD.
TECHNICOLOR

16TH WEEK!
Nominated for 4 Academy Awards including "Best Actress" SARAH MILES
RYAN'S DAUGHTER
ADULT ENTERTAINMENT
UNIVERSITY
BLOOR ST. W. NEAR BAY
METROCOLOR SUPER PANAVISION

16TH WEEK!
Nominated for 7 Academy Awards, including "BEST PICTURE"
LOVE STORY
HOLLYWOOD Cinema South
YONGE • ST. CLAIR SUBWAY 924-5511
ADULT COLOR

Cinémas ODEON Theatres
APRIL 9—APRIL 15

The Owl And The Pussycat is a bed-time story for grown-ups!
BARBARA STREISAND, GEORGE SEGAL in
THE OWL AND THE PUSSYCAT
16th week in Toronto
DON MILLS
DON MILLS CENTRE • 447-8451
ALBION 1
KIPLING & ALBION • 742-0666-7

With his Sharps rifle and his Buffalo gun he set out to seek revenge — BURT LANCASTER in
VALDEZ IS COMING
6th week in Toronto
ALBION 2
KIPLING & ALBION • 742-0666-7
SHERIDAN 1
SHERIDAN MALL • 822-5313
COLOR

Winner of 7 Academy Awards, including "Best Picture"!
PETER O'TOOLE as
LAWRENCE OF ARABIA
CARLTON
CARLTON AT YONGE • 363-4191
Technicolor Super Panavision

Something Special! Watch The Stars of "Oliver!" Work Their Magic Again!
RON MOODY AND JACK WILD in
FLIGHT OF THE DOVES
HUMBER
BLOOR & JANE • 769-1177-8
SHERIDAN 2
SHERIDAN MAL
FAIRLAWN
YONGE AT FAIRLAWN • 481-1231
COLOR

Supernatural Science Fiction! Occult Barrier between Good and Evil!
EQUINOX
PLUS
Steve McQueen in "THE BLOB"
CORONET
YONGE & GERRARD • 366-8897
PARKWAY DRIVE-IN
N. OF STEELES OFF WOODBINE

THURSDAY & FRIDAY 8:30
THE EFFECT OF GAMMA RAYS ON MAN-IN-THE-MOON MARIGOLDS by PAUL ZINDEL
PHONE 366-7723
THE THEATRE
St. Lawrence Centre
Front & Scott Sts.
SATURDAY 2 & 8.30
PUNTILA AND MATTI, HIS HIRED HAND

20th CENTURY THEATRES
Cinema Showcase
PRESENTATIONS
APRIL 9—APRIL 15

FOURTH MONTH
ADULT COLOR
LITTLE BIG MAN
Added feature at the Drive-Ins only: "HOMER"
LAWRENCE-MARKHAM RD. • 438-1291
TOWNE & COUNTRYE CINEMA
YONGE N. AT STEELES • 222-1186
CINEMA Fairview Mall
SHEPPARD AVE. E. • DON MILLS RD. 49[illegible]
UPTOWN 1
YONGE AT BLOOR • 922-3113
Westwood
3743 BLOOR W. 231-2771
NORTHWEST DRIVE-IN
SCARBORO DRIVE-IN
See them perform! JOE COCKER IN
MAD DOGS AND ENGLISHMEN
Glendale
1661 AVENUE RD. N. OF LAWRENCE

ONE OF THE YEAR'S TEN BEST
THE WILD CHILD
in French with English subtitles
3RD MONTH
UPTOWN BACKSTAGE
BAY NEAR ST. S. OF BLOOR • 922-3113

VISIT THE FUTURE WHEN LOVE IS THE ULTIMATE CRIME!
THX 1138
UPTOWN 2
YONGE AT BLOOR • 922-3113

9TH MONTH
"joe"
UPTOWN 3
YONGE AT BLOOR • 922-3113

4TH MONTH
GEORGE SEGAL RUTH GORDON
"Where's Poppa?"
CONTINUOUS DAILY from 1:30 p.m.
YORKDALE CINEMA
SHOPPING CENTRE • 787-0332

Horror Pictures!
THE HOUSE THAT SCREAMED
PLUS
KISS AND KILL
ADULT ENTERTAINMENT
Color
DOWNTOWN
YONGE AT DUNDAS • 366-3291

Maximilian Shell, Dominique Sanda and Valentina Cortese in
FIRST LOVE
2ND WEEK!
A very beautiful film
COLOR
International CINEMA
2961 YONGE • MANOR RD. 489-2000

ROCK HUDSON & ANGIE DICKINSON in
PRETTY MAIDS ALL IN A ROW
plus
added feature at the Drive-Ins only:
"THE TRAVELING EXECUTIONER"
COLOR
YONGE
YONGE AT QUEEN • 364-6277
NORTHEAST DRIVE-IN

CLASSIFIED

TORONTO CLASSIFIED 3433 BATHURST STREET, TORONTO 392; 789-1895

PROPERTY FOR SALE

BATHURST-LAWRENCE.

NEAR RELIGIOUS SCHOOLS.

$20,000 down. Gorgeous back split. 4 or 5 bedrooms; 21 x 13 family room opening onto garden. Huge equipped kitchen; party size living and dining room; many fine extras. On quiet court. Magnificent 6 3/4 percent mortgage. Mrs. Bassin, CANADA PERMANENT TRUST REALTOR.

789-7351 or 638-3339.

FINCH AT KEELE

UNIVERSITY CITY

Suburban privacy, city conveniences

UNIVERSITY CITY

A stroll away from a great campus

UNIVERSITY CITY

633-3333

THE CAMBRIDGE MODEL SUITES
WEEKDAYS: 10 TO 9
WEEKENDS: 10 TO 6

On Finch just west of Keele

UDL

Your comfort is our concern

Cadillac

SELLING OR BUYING YOUR HOME

B. LISSOG

PHONE:
636-2066

UNITED TRUST CO.

Member of Toronto Real Estate Board
1499 YONGE STREET

FOR SALE

CONTINENTAL BEDS
$29.95 and up
all sizes up to king size
OAKLAND BEDDING
338 Oakwood Avenue,
Toronto 651-6685
We Always Give You
Instant Delivery

TORONTO OBITUARIES

ABRAMS, BESSIE. - On April 4th, late of 369 Brooke Ave.

COKELL, HARRY. - On April 4th, late of 10 Saranac Blvd.

DAITER, MARILYN. - On April 1st, late of 60 Wency Cres.

FAITH, ABRAHAM. - On April 1st, late of 172 Caribou Rd.

GELLER, SAMUEL. - On April 4th, late of 31 Baycrest Ave.

HELD, PHILIP. - On April 4th, late of 61 Pelham Park Gardens.

LAZAROWITSCH, SHALOM. - On April 2nd, late of 2895 Bathurst St.

SHOEMAKER, GUSSIE. - On March 30th, late of 14 Glenhurst Ave.

SMITH, HARRY. - On April 1st, late of 29 Lynhaven Rd.

TRATNER, SAMUEL. - On April 3rd, late of 276 Westmount Ave.

URMAN, BESSIE. - On April 4th, late of 35 Cedarcroft Blvd.

ZIDENBERG, MAY. - On March 30th, late of 2895 Bathurst St.

For all occasions
give the gift of life
by planting trees in Israel

TORONTO	781-5515
HAMILTON	527-7385
WINDSOR	254-7558

call Jewish National Fund

All contributions are income tax deductible

COLLEGE MEMORIAL CHAPEL
331 College St. 922-0619

WELCOME TO

Ridley TOWERS

360 Ridelle Ave.
BATHURST-EGLINTON AREA

TORONTO'S NEWEST AND MOST LUXURIOUS APT. BLDG. SITUATED AT AN IDEAL LOCATION TO SHOPPING, TTC, SCHOOLS, ETC.

Live here and enjoy these and many other features

- INTERCOMMUNICATIONS WITH MAIN & SERVICE ENTRANCE
- DINING AREA IN KITCHEN
- LARGE 2-DOOR SELF-DEFROST REFRIGERATORS AND DELUXE STOVES
- WALK-IN CLOSETS IN MOST SUITES
- DRAPES SUPPLIED THROUGHOUT
- HYDRO INCLUDED
- PRIVATE FULL LENGTH BALCONIES
- RESERVED UNDERGROUND PARKING FOR TENANTS AND GUESTS
- MEN'S & WOMEN'S SAUNAS
- INDOOR YEAR ROUND OLYMPIC SIZE HEATED POOL AND GYMNASIUM

Over-sized
Junior 1 bedroom
1-2-3-Bedroom Suites
(some with second washroom)

FROM $150

RENTAL OFFICE OPEN
10 a.m.-9 p.m. daily
11 a.m.-6 p.m. wknd.

782-7124

APTS. FOR RENT

4190 BATHURST
1 bedroom apartments available; reasonable rent; outdoor pool; overlooking public golf course; within walking distance of synagogues; see supt. 105.

COTTAGE FOR RENT

Luxury three bedroom cottage, furnished; Gravenhurst on Gull Lake. For rent June and July; call 537-2555 or 783-5840.

GRAVENHURST-WAPASKA. Modern 3 bedroom; completely furnished; electrically heated; very close to beach, playground for children; call RU 1-3021.

H. BREITER
WINDOW CLEANING
Residential and Commercial
Regular MONTHLY Service available
"free estimates" 499-1522

H. Witkin
M. M. Katzman
R. Agar
Optometrists

YORKDALE OPTICAL CENTRE:
Yorkdale Shopping Centre 789-1864

CENTRAL:
597 Bloor W. LE 5-1521
LE 3-7060

DOWNTOWN:
Toronto Dominion Centre 366-1115

APT. FOR RENT

NORTH TORONTO
AVENUE ROAD at WILSON

Immediate possession — Two bedroom suites

Fully equipped luxurious suites in elevator building. Must be seen to be appreciated.

488-5211 489-9888

POSITION OFFERED

Qualified Hebrew Teachers (Traditional) for Community Hebrew Day School in major Metropolitan area outside New York City. Progressive and innovative school. Employment conditions and salary scale excellent. Please send resume (in English) with references, photo, to Executive Director, Box #3594, The Canadian Jewish News, 3433 Bathurst St., Toronto 19.

- *No Commissioned Agents or Salesmen*
- *High Volume Sales*
- *Low Overhead*
- *Lowest Possible Prices*

Daily 9 - 5 p.m. Sun. 10 a.m. - 2 p.m.
Evenings by appointment
787-0319 ME 3-9380

SAM IZENBERG *Monuments*

766 Woburn Ave. at Bathurst St.

PERSONAL

ATTENTION LADIES AND GENTLEMEN who wish to find suitable marriage partners or friends. Mrs. Fren has well qualified people to help you and has been serving the community for many years. Call 532-4207 or write 1175 Bay Street.

DATE INTERNATIONAL
Meet the men and girls of your dreams. All ages. Try us and see.
630-0896

Young lady wishes to meet professional or businessman in his early 30's. Please write box #3595, The Canadian Jewish News, 3433 Bathurst Street, Toronto 19, Ont.

Young lady in her 20's wishes to meet same, with a view to friendship. Please write Box # 3596, The Canadian Jewish News, 3433 Bathurst St. Toronto 19, Ont.

SERVICES

FOR PLASTERING REPAIRS, call Sam Kamin, specializing in alterations; free estimates
787-6007.

Steam cabinet, shower and excellent European massage at 86 BLOOR ST. W. Suite 570. By appointment - 923-1824.

PAINTER
PAPERHANGER
Very reasonable
782-1955

PLUMBING OR HEATING PROBLEMS
Call Sandor Fisher
532-0384
License #PH99

MORRIS MILLER
CHARTERED ACCOUNTANT
3768 Bathurst St., Sta. 201
Tel. 630-2323

STASHOVER SLIPIA CONGREGATION
11 Sultana Avenue
Beautiful, air-conditioned, modern synagogue and social hall; available for bar mitzvahs and other occasions; seats 120 people; kosher under the supervision of the Religious Committee; 782-3755, 783-9439, 636-9895.

HELP WANTED

A nice couple wanted for superintendent services in a ten-plex, a good Jewish area. Call 781-7182.

SHEPPARD-BATHURST. Companion for elderly woman; live in; no cooking; light household duties; call 633-4432 or 630-1173.

ACCOMMODATIONS WANTED

Young professional couple, no children, wish to rent reasonably priced small house or apartment (duplex or private home), near orthodox synagogue. Will care for as own. Please call 922-4295.

APT. FOR SALE

PRIVATE, BATHURST-NEPTUNE. Co-op apartment for sale. 3 bedrooms; 2 bathrooms; luxurious and spacious. Many extras. Principals only. 782-8734.

The entrance of Belfast's beautiful synagogue

Northern Ireland

WHERE IT PAYS TO BE JEWISH

by Judith Rosenfeld

JCNS exclusive from Belfast

The disturbances in Belfast have not directly affected the Jewish community, numbering 1,350.

Very few Jews live in the riot areas and with one or two exceptions, they are not actively engaged in politics. There is not a single Jewish member of the Northern Ireland Parliament, while in the City Council there is only one.

Like non-Jews, however, they are sensitive to the tension and share the horror of knowing that a large number of people -- Protestant and Roman Catholic alike -- have had their homes burned and their businesses deliberately destroyed, while a refugee problem has been created. Jews who have themselves suffered in a similar way, or whose parents have suffered cannot feel indifferent to the suffering while remaining impartial.

The few Jewish businesses hit by the violence happened to be in the line of fire. At Robb's, which is part of the Great Universal Stores group, a bomb was found, and Marks and Spencer had to be evacuated several times because of false bomb alerts. But if they are targets for extremists, it is because they are British owned.

However, in at least one sphere of activity in Belfast today being a Jew is a decided advantage. Reporters in riot areas, challenged to state their religious affiliation by nondescript mobs, have often responded "Jewish". The Jew, who so often has in similar circumstances elsewhere admitted a different creed, might wryly muse how times have changed.

Are you Catholic or Protestant, boyo?"

BEST IMPORTED PASSOVER PRODUCTS

Imported Brands imports the world's finest Passover products! The best selling and most complete collection ever offered to holiday buyers. A distinguished line chosen from the most famous distillers and vintners of Israel.

Superior flavor and excellent taste is assured. Every product produced and bottled in Israel, all guaranteed kosher for the holiday season . . . all available only from one source... Imported Brands.

The Canadian government benefits because when a Canadian purchases Passover liquor in the U.S. he is in effect paying the U.S. government and not a cent goes to the Canadian government.

If only a part of the liquor that is consumed in Canada comes from Israel then the Israeli government of course becomes more self supporting.

The more products that come from Israel and that are accepted in Canada, the closer the communications become with Jews as well as non-Jews.

Camp B'nai Brith

The basic activities at Camp B'nai B'rith include swimming (in a large, heated pool), canoeing, water skiing, arts and crafts, drama, and Hebrew song and dance. A strong Judaic and Israeli theme pervades all camp programing, under the supervision of a Judaic and Israeli program director. In addition to the daily programs mentioned, a full and varied schedule of evening programs, designed specifically for the age groups present, is provided, along with special programs such as overnight hikes and canoe trips for the older campers. In spite of the luxurious facilities, emphasis is placed on "roughing it" through outdoor nature, camping, and hiking programs. Basic Hebrew instruction is also available for those desiring it, and Hebrew is used throughout the program where applicable. The well-equipped kitchen offers excellent Kosher meals under the supervision of carefully trained cooks and kitchen staff.

For further information on the camp program, and for application forms, please write: Camp B'nai B'rith 709 Imperial Bank Building 9990 Jasper Avenue, Edmonton, Alberta.

ENGLISH COUPLE HONORED

Friendships formed during World War II when Canadian Jewish servicemen and Americans serving in Canada's Armed Forces were frequent guests at the London, England home of Mr. and Mrs. David Cowan, have been continued through correspondence over a 30-year period.

Mr. Joe Chinsky of Toronto recently conducted a mail campaign among his fellow ex-servicemen in advance of the Cowans' Fiftieth Wedding Anniversary being celebrated April 4th, as a result of which a Bursary Award is being established and a Bookshelf dedicated in honor of the Cowans at the Hebrew University of Jerusalem. Mr. and Mrs. Chinsky will be travelling to London to be present at the Cowan reception.

MONTREAL NOTES

EDUCATION ACT TO BE AMENDED

A meeting of the Montreal Jewish Historical Society was held recently with the Hon. Dr. Victor Goldbloom, Quebec Minister of State responsible for the Quality of Environment, speaking on "Jews in Civil Service and Political Life of Quebec -- A Historical Perspective."

Dr. Goldbloom announced that the Quebec Government will introduce an amendment to Section 580 of the Education Act which stipulates the proviso that Jews are considered Protestant for educational purposes does not apply to the territory of the Protestant School Board of Greater Montreal. Because of this restriction Jews in such areas as the Town of Mount Royal, Hampstead, St. Laurent, could not vote or be elected in the election of local boards. The proposed legislation will remove this discrimination. Dr. Goldbloom made the announcement so authorized by the Minister of Education, Mr. Guy St. Pierre.

YESHIVA UNIVERSITY ALUMNI GROUP

Dr. Gerald Blidstein has been elected vice president of the Alumni Association of Bernard Revel Graduate School-Harry Fischel School for Higher Jewish Studies.

Dr. Blidstein joined McGill University in 1970 as associate professor of Jewish studies after teaching two years at Temple University. He was on the faculty of Yeshiva University from 1964-68, teaching both English and Jewish studies.

A 1960 Bachelor of Arts graduate from Yeshiva College, he received an M.A. and Ph.D. in 1961 and 1968, respectively, from Columbia University and Bernard Revel Graduate School. In 1962 he was ordained at the Rabbi Isaac Elchanan Tehological Seminary.

MONTREAL

PERSONAL

Canadian gentleman, single, healthy, good character, good appearance, educated, would like to meet nice, suitable USA born single lady, to 36 years of age. Please write Box 22, The Canadian Jewish News, 6338 Victoria Ave., Montreal 252, Que.

POSITION OFFERED

MONCTON, NEW BRUNSWICK

A community of 50 Jewish families require an orthodox rabbi. Present rabbi is retiring after 30 years of service, due to his health.

Requirements: To be able to teach children, app. 20
To conduct services as well as High Holidays

Reply to: Mr. Harry Lampert, President, Box 596
Moncton, New Brunswick

Please state qualifications. Salary negotiable according to qualifications.

RALLY FOR JEWISH DAY SCHOOLS

On Tuesday April 13th, at 8 p.m. a public meeting will be held in the Shaarie Shomayim Synagogue at 470 Glencairn Avenue in support of government aid to Jewish Day Schools.

Representatives of the Ontario Government will be in attendance to air their views on the subject.

Over 4,000 children in Ontario presently attend Jewish Day Schools receiving no government aid whatsoever. The increasing cost of education have caused fiscal difficulties on these private schools. Parents of school children are faced with the financial burden of taxation to the public school system as well as paying full tuition fees for their private schooling. Government aid is being sought to finance the costs of the public school portion of the curriculum.

The
President and Officers of

THE FEDERATED ZIONIST ORGANIZATION OF CANADA

Extend cordial best wishes to the Jewish Community.

MAY YOUR PASSOVER BE ONE OF HEALTH, HAPPINESS AND GOODWILL.

STAND UP AND BE COUNTED
JOIN THE FEDERATED ZIONIST ORGANIZATION OF CANADA.

PUBLIC RALLY

in support of

GOVERNMENT AID TO JEWISH DAY SCHOOLS

to be held on

Tuesday April 13th, 8 p.m. Sharp

Representatives of Provincial Political Parties will be present:

SHAAREI SHOMAYIM SYNAGOGUE

470 Glencairn Ave.

(East of Bathurst)

HEBREW FRIENDLY SONS OF DAVID - M.B.S.

MEMBERSHIP CAMPAIGN

The above organization, in existence for 65 years, invites those interested in joining a living and vibrant social-minded Sick Benefit Society dedicated to the well-being of its members and the Jewish community generally.

All details can be obtained by contacting

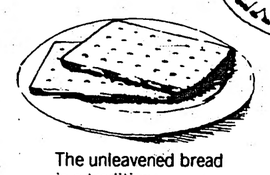
Murray Helber 651-1526

Dave Baker 781-8904

At the Passover Seder

no one will drink from this cup. It's Elijah's cup. It's a tradition.

The bitter herbs are a tradition.



The unleavened bread is a tradition.

Manischewitz wishes you a Happy Passover. That has become a tradition, too.

WILLIAM MARA COMPANY
ONTARIO AGENTS

Discrimination is a problem you don't have to face alone any more.

Human Rights is more than a catch-phrase in Ontario. Our Human Rights Code has some teeth in it. We investigate every complaint that is registered, and try to bring about compliance through persuasion. This usually works, but if it doesn't, the commission can take more formal action.

The Ontario Human Rights Code protects you against discrimination in employment, housing, and public accommodation on grounds of race, creed, colour, nationality, ancestry and place of origin.

The Age Discrimination Act protects people between 40 and 65 years old from discrimination in employment on the basis of age.

If you have a problem or need assistance, or if you would like further information or literature on Human Rights, contact the Ontario Human Rights Commission.

OTTAWA
2197 Riverside Drive

TORONTO
6th Fl., 74 Victoria Street

THUNDER BAY
235 Bay Street

WINDSOR
500 Ouellette Avenue

THE ONTARIO HUMAN RIGHTS COMMISSION
ONTARIO DEPARTMENT OF LABOUR

"I KNOW CANCER CAN BE BEATEN"

says Toronto's Paul Urbanski. Through medical research, he beat throat cancer eight years ago. He's one of thousands alive and well today because of research. Your contribution can help others.

METRO TORONTO DISTRICT
CANADIAN CANCER SOCIETY

Letter from Israel

by Lynne Reid Banks

SPRINGTIME IN THE HOLY LAND

Jerusalem, (JCNS). - At this season I honestly believe -- and I don't kid myself that this country is more physically beautiful than others most of the time -- that there is no lovelier place in the world that I have ever seen.

Within half a mile of the kibbutz in every direction but one (the cultivated plain between us and the sea) are spots of such devastating beauty and pleasure-giving that we never cease to discover new ones, and decide that this, this is the place to which we will soon return for a picnic. . .but we never do, because, as in some magic landscape, there is no end to new places and no finding them again.

Today we turned into the hills immediately behind Yasur. Ten minutes' drive along a rough road, a turn down a rutted track, and we were in a spring paradise. Away to our left, smooth and ash-green and rippling against the feet of the white rocky outcroppings like a lake, was a field of unripe wheat.

To our right, the hills rose gently; every area not jutting with white rock was so thickly carpeted with wild flowers that Adiel said: "How can I not walk on them?"

Great clumps of solid yellow marked the blossoming gorse every few yards; little half-grown fir copses strewed and shaded areas of the hilsides. If you marked off a square yard of ground anywhere you could have counted ten or twelve kinds of flowers growing in it; vetches of all colors, clover with its ping prong-roots drenched in honey; bright "blood of the maccabees"; a few lingering cyclamen and red anemones, now bleaching orange; tall, pink and white, bell-like wild lilies, high on the forbidden-to-pick list; mauve baby thistles; a species which grows blue, mauve and rose-colored flowers, on one furry stalk; masses of little thumb-nail-size convolvulus; a tiny larkspur-blue flower like a fairy's eye winking among the grasses.

The scents are almost too much; one can scarcely bear to exhale before drawing more and more of the clear, perfumed air in, in, into your lungs until your head seems about to burst.

Not only the flowers and the hot, resinny pine, but the fresh, rich earth dug up by a mole, the pungency of goat-dung in whiffs, the "ping" of newly-sprung sage and thyme and other, less familiar herbs, the gorse that buffets your face. And suddenly a new one, so sweet you stop as if to listen to it -- vagrant, it blows to you, blows away, touches your nostrils with one teasing finger and is gone.

You turn about, hunting for the source, and then you see it -- a bush of dark leaves, sporting little clusters of waxy white flowers. You gather a tiny delicate spray and press it to your nose, greedily, the way you bite with all your teenth into the first fat Jaffa of the season.

It is wild verbena, rather rare, which you've never found before; yet today, in this new, enchanted place, you find another bush of it, and a third.

Yes, this! This is the place! Here is the rock where you will add the sting of wood-smoke and roasting sausages to the mixed bouquet of morning scents.

Meanwhile, the children run and scramble, play king-of-the-castle on rocky perches, jump or fall off into the soft, wet earth, the loose stones clattering beneath their feet.

Adiel catches a young locust and feeds it forcibly on the "milk" which oozes out of the broken stem of an acid-green "milk-flower". He lets is jump, catches it again, and soon it loses the will to escape and sits on his hand or clings to his bright flannel shirt.

Gillon takes his shirt off, running and rolling in his winter vest, looking for queer-shaped pieces of stone, collecting empty snail-shells (mere hollow twists of brittle calcium) for Omri.

Omri lies on the ground, watching with the utmost intensity the peramublations of some tiny insect. Sometimes he comes and asks me for a beetle, and I turn over rocks gingerly, because of scorpions and centipedes.

Chaim draws the children's attention, as we climb higher to the pattern of cloud-shadows racing over the whatlake and the rolling, momentarily green hills in the distance. He finds what may once have been a house, now just a hollow surrounded by walls of piled stones, heaped up with solf growth.

Nothing spoils it. There are no people, no extraneous noises. The only litter here is also the only reminder: some small, reddish inblending things which look like bits of bark, but which are shards of shell-cases, or small tail-fins or a cartridge case. But the children don't notice them. And soon it's time to go.

On the way home we drink fruit juice and I tell a story about a gnome and his enemy, a giant centipede. We reach home, ravenous and happy, I, at least, wondering what on earth is possessing us to leave this and come to London.

PASSOVER TOUR OF ISRAEL

Celebrating the opening of the airlink between Canada and Israel, the Zionist Organization of Canada arranged a Passover Tour to Israel under the leadership of its President, Daniel Monson, Q.C. and its Executive Vice-President, Dr. George Liban.

The group of 30 prominent Canadians (among them Philip Givens, Q.C., M.P. and A. E. Kingsley, Editor of the St. Catharines Standard) left Canada on El Al's Inaugural Flight on March 28th and are scheduled to return April 18th.

Among the highlights of the tour is a reception with Golda Meir, Prime Minister of Israel and a Seder at an army camp somewhere in Israel.

Rabbi Ephraim Posk arrives in Israel from the Soviet Union carrying a sefer Torah as a gift for the community where he will settle.

Passover Greetings from
MILNER'S SHELL
Woodbine & Steeles – 499-1551

REFINISHING BY CHRIS
"Visit our Showroom and boutique of colors"
Refinishers Of All Types Of Furnitufe
482 Wentworth North (Rear) Hamilton, Ont. 525-2223 & 528-6651

KEN ALLEN'S
HAIR STYLING FOR MEN
CUSTOM TOUPEES
6"B" CIVIC SQUARE MALL
PARK ST. SOUTH – HAMILTON, ONT.

Compliments of
MAYFAIR TRAVEL LIMITED
"The Undermount Building"
143 James St. South Hamilton, Ont. 522-6881

MOHAWK CAR WASH
"Car wash saving with gas purchase"
Upholstery Shampoo - Motor Steam Cleaning
Interior & exterior
"your friendly Mohawk car wash"
312 Upper Gage Avenue Hamilton, Ont. 385-4396

PASSOVER GREETINGS from
PARKWOOD CENTRAL LTD.
Cadillac–Oldsmobile–Chev
Cutlass–Camaro–Vega

Manny D. Menaker
VALUE AT LOWEST PRICES
IMMEDIATE DELIVERY ON ALL MODELS
2400 Yonge Street, Toronto 12
481-5111

CAMP GESHER
The Camp with Kibbutz Spirit
offers your child a Summer of Fun!
- Dramatics
- Hiking
- Nature Lore
- Athletics
- Ping Pong
- Cook Outs
- Baseball
- Israeli Dancing & Singing
- Overnight Camping
- Conversational Hebrew
- Discussion Groups
- Night Games
- Swimming
- Scouting
- Volleyball
- Camp Fires
- Canoeing
- Boating
- Oneg Shabbat
- Basketball
- Arts & Crafts

The pleasures of Camp Life in a Israeli Pioneering Atmosphere
On Beautiful Duck Lake - Land O'Lakes, Ontario
Co-ed 7–16 – two 3 week periods – July 4–25, July 25–Aug. 15
(Non-profit)
FOR REGISTRATION & FURTHER INFORMATION CONTACT -
M. YARKONY – 633-2511
630-8286 (Evenings)

towers

Peasant Blouses
your choice 4.77 each
Two styles in a fortrel and cotton blend, trimmed with gay embroidery. Choose white, aqua or yellow. A feature buy on the most important feminine look for the spring season. 8 to 10.

Acrylic Pullovers
your choice 2.77 each
V necks, crew necks and mock necks in this short sleeved collection, in yellow, blue, beige, mauve, navy. Shape retaining, machine wash after machine wash. S.M.L.

GIRLS' CRINKLE SLIP-ONS
Man made patent. Hi-tongue, vamp strap with large buckle. 8 1/2 to 3 in black or white. 2.97 pr.

TEENS' & WOMEN'S PUMPS
Man made crinkle patent. One strap with large buckle. Sizes to 10 in asst. colours. 4.97 pr.

TEENS' & WOMEN'S OXFORDS
New oblique toe style. Man made crinkle patent. To size 10 in black or white. 8.87 pr.

FASHION FORECAST: FUN..STYLE.. SAVINGS..

A superb spring collection of Raincoat Silhouettes

It's all here—and it's all new . . length . . shaping . . detail and colour, styled into the smartest raincoats you'll see anywhere—and note our low, low price.

Tailored of water repellent nylon and combed cotton, these rainy day charmers come in Navy, Woodstock, Sugar White or Ale in sizes 7 to 15 and 12 to 20.

But why wait for rain—you'll want to wear yours all the time—anywhere. YOUR CHOICE 16.77 EACH

Flattering Matching Rain Hats

In the same smashing colours as our raincoats and of the same fine quality, water repellent nylon and cotton. Choose the style you like best—perky cap or floppy hat—or get both—our nice price makes it very easy. YOUR CHOICE 2.97 EACH

WATCH TOWERS DISCOUNT IN '71

MORE EXTRA DISCOUNTS FOR YOU – ON THESE GREAT SPRING BUYS. SAVE NOW!

Travel in Style 6 pce. Luggage sets
Approx. 16" 1.97 each; Approx. 17" 2.97; Approx. 18" 4.97 each
Approx. 19" 5.97 each; Approx. 20" 6.97 each; Approx. 21" 7.97 each
Matched soft sided luggage of vinylized linen cloth . . . in floral or abstract designs. Steel frame, brass zippers with sturdy locks. Tie tapes, vinyl handle & outside pocket.

Floral patterned Mini Luggage
Approx. 8" 2.47 each; Approx. 9" 3.47 each; Approx. 10" 4.47 each
Vinylized linen cloth in blue, brown or pink florals. And with the same quality features as the 6 piece luggage set.

101 PCE. DINNERWARE SET
19.97 complete
Complete placesettings for 8 in Ironstone china (two patterns), stainless steel flatware and glassware . 8 each of:
. dinner & bread & butter plates . soup/cereal bowls . cups & saucers . dinner & salad forks . dinner knives . dessert & teaspoons, a butter knife and sugar shell . 9 1/2 & 6 oz. tumblers, and a cream jug, sugar bowl and butter dish

New! Polaroid Colorpack 80 Camera
27.97 each
Easier to operate and money saving too . . . no more coating of b&w pictures needed. And with the new square format of the film, you get a big, bright, sharp, clear image on the popular 3-1/4 x 3-3/8" print. Built-in flash uses 4 shot flashcubes.

Polaroid Colour Film. . . . . 3.67 each
Polaroid 87 B&W film. . . . . 1.97 each
G.E. Supercube (12 shots) – 1.27 pkg.

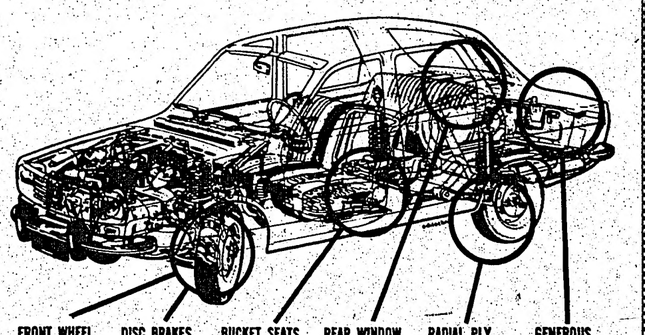
PRICES IN EFFECT TIL CLOSING THIS SATURDAY.
WE RESERVE THE RIGHT TO LIMIT QUANTITIES.

OPEN EVERY SHOPPING DAY AND NIGHT UNTILL 10 FOR SAVINGS.

TORONTO AREA STORES
SCARBOROUGH - Lawrence East at Midland
HIGH PARK - Dundas South of Bloor
DIXIE - Highway 5 at Dixie Road
WEST SIDE - Eglinton West of Caledonia
RIVERDALE - Gerrard East at Carlaw
DUPONT - Dupont at Shaw
JANE & FINCH - Jane Street at Finch Avenue
BRAMPTON - Queen West at McLaughlin
OAKVILLE - Trafalgar Road, North of Q.E.W.

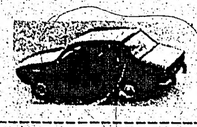
TOWERS
NI-36-1-2

Most Cars LOOK Nice, But It's What's INSIDE That Counts!



FRONT WHEEL DRIVE that gives you greater traction on any kind of surface in any weather.
DISC BRAKES that give you fade-free stopping time after time without pulling or swerving.
BUCKET SEATS that hold you comfortably mile after mile and even fold down to make a bed.
REAR WINDOW DEFROSTER that keeps the big rear window free of ice, snow or condensation.
RADIAL PLY TIRES that wear longer and hold the road better than ordinary cross-ply tires.
GENEROUS TRUNK SPACE: 17 cubic feet of it. Room for the whole family's holiday luggage.

HERE IS AN X-RAY VIEW OF THE REMARKABLE NEW RENAULT 12, PROVING THAT BEAUTY IS MORE THAN SKIN DEEP. JUST TRY TO FIND THESE FEATURES (AND THERE ARE MANY MORE), IN ANY OTHER COMPACT 4-DOOR SPORTS CAR. GET THE "INSIDE STORY" FROM YOUR RENAULT DEALER.


RENAULT 12

RENAULT OF CANADA
2640 LAWRENCE AVE. E. SCARBORO
757-6214

HUMBER BRIDGE MOTORS
4138 DUNDAS ST. W. TORONTO
239-4395

AUTO TORONTO
25 RONCESVALLES AT QUEEN
537-1252

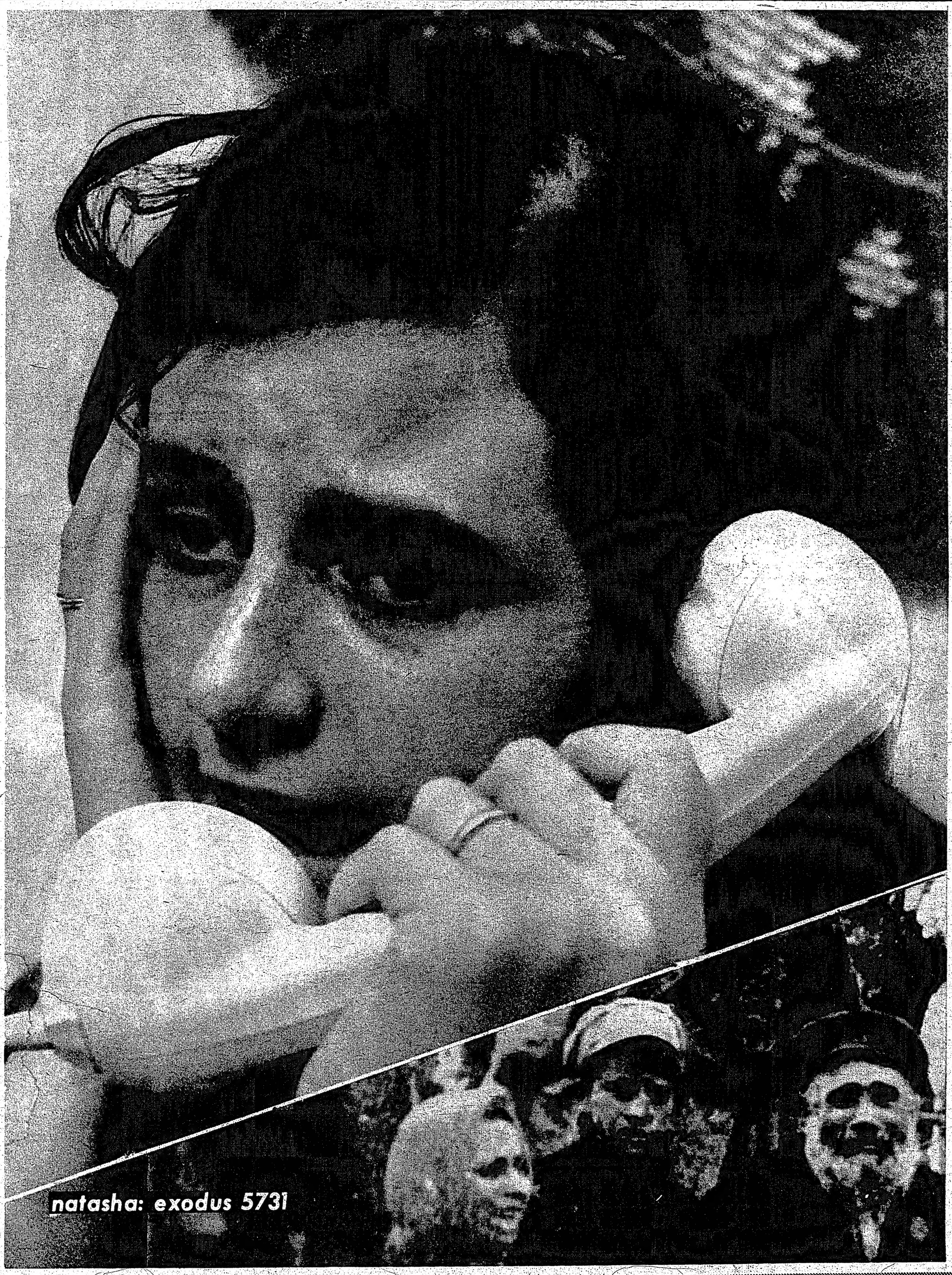
RENAULT OF CANADA
2040 YONGE ST. WILLOWDALE
223-6950

THE CANADIAN JEWISH NEWS

Passover MAGAZINE

5731

THE CANADIAN JEWISH NEWS SECTION II FRIDAY, APRIL 9, 1971 24 PAGES



natasha: exodus 5731

FEATURES ● STORIES ● GREETINGS

OLYMPIA
&
YORK
DEVELOPMENTS LTD

OLYMPIA SQUARE
797 DON MILLS ROAD
DON MILLS ONTARIO

chagall for passover

"The Angel of the Lord appeared unto him . . . in a flame of fire . . . and the bush was not consumed."

"Smite the rock that water might come forth."

IN CELEBRATION OF PASSOVER

"Marc Chagall's long love affair with the Bible . . . was manifested anew with the creation of 24 lithographs in a limited edition titled 'Exodus.'" Shown here, starting to the left and proceeding clockwise: God's revelation to Moses in a bush; water streaming from the rock smitten by Moses; Moses standing in front of Aaron, who wears the priestly garments; the dance of Miriam and the Israelite women, following the crossing of the Red Sea; and Moses receiving the Torah on Sinai.

Two tablets . . . written with the finger of God."

"The women went out after [Miriam] with timbrels."

"Holy garments for Aaron, as the Lord commanded."

NATASHA, SYMBOL OF PHARAONIC SLAVERY

ON OUR COVER

Natasha Slepian, nineteen years old, is a young and brilliant Russian Jewess who succeeded in leaving the city of her birth, Moscow. Her husband was left behind because the Soviet government, with its characteristic generosity, decided that he would not be allowed to emigrate.

* * *

Let there be no mistake: Natasha is not a character out of a Tolstoy novel. Rather, this young, dapper woman symbolizes the tragedy and newborn courage of three-and-a-half million Jews in the new Pharaonic empire, known as the Union of Soviet Socialist Republics.

Once, novelist Elie Wiesel coined the term "the Jews of silence" when he spoke of our brethren living in the Egypt of our time. Since then, Wiesel has corrected this definition in light of the current Jewish dissent in Russia; an uprising which cannot be compared to any revolt of the spirit recorded in modern history.

* * *

Today's Soviet Jews, especially the young, have become the most non-silent Jews in the world. To all, Jew and non-Jew alike, smarting from persecution in the vast Soviet empire, they symbolize the determination to resist oppression and to conquer for the sake of freedom.

* * *

Natasha, the beautiful young girl, represents this new generation of Russian Jews who, to paraphrase an expression of Franklin Roosevelt, have learned to fear only fear.

Natasha's husband, although suffering from an eye disease, was refused an exit permit. However he insisted, according to Natasha's own story related in Jerusalem, that she leave. For, said she, this is the generation when we have to say to those who oppress us in the land in which we were born and have lived for generations: "Let my people go!"

Natasha:

". . .I represent the new generation; I want to be a Jew. My father never wanted to remain Jewish. He was afraid; he wanted to be more Communist than the others; more Russian than the others. Yet his 'best friends' looked upon him as an enemy of the state only because he was of Jewish origin."

She decided to live as a Jew, because she was tired of being treated as a second class citizen. Since the Six-day War, she, as well as thousands like her, has been inspired by Israel.

"Suddenly," she says, "in the offices of the universities we discovered something which we were never told:

"There is a country which is our homeland and in which we shall be equal citizens.

"When a Russian Jew beholds from the plane the lights of Tel Aviv, he sees day even when it's night."

* * *

The cover photograph was taken after Natasha's arrival in Israel. In a telephone call to some friends in the Soviet Union to give them the good tidings she said:

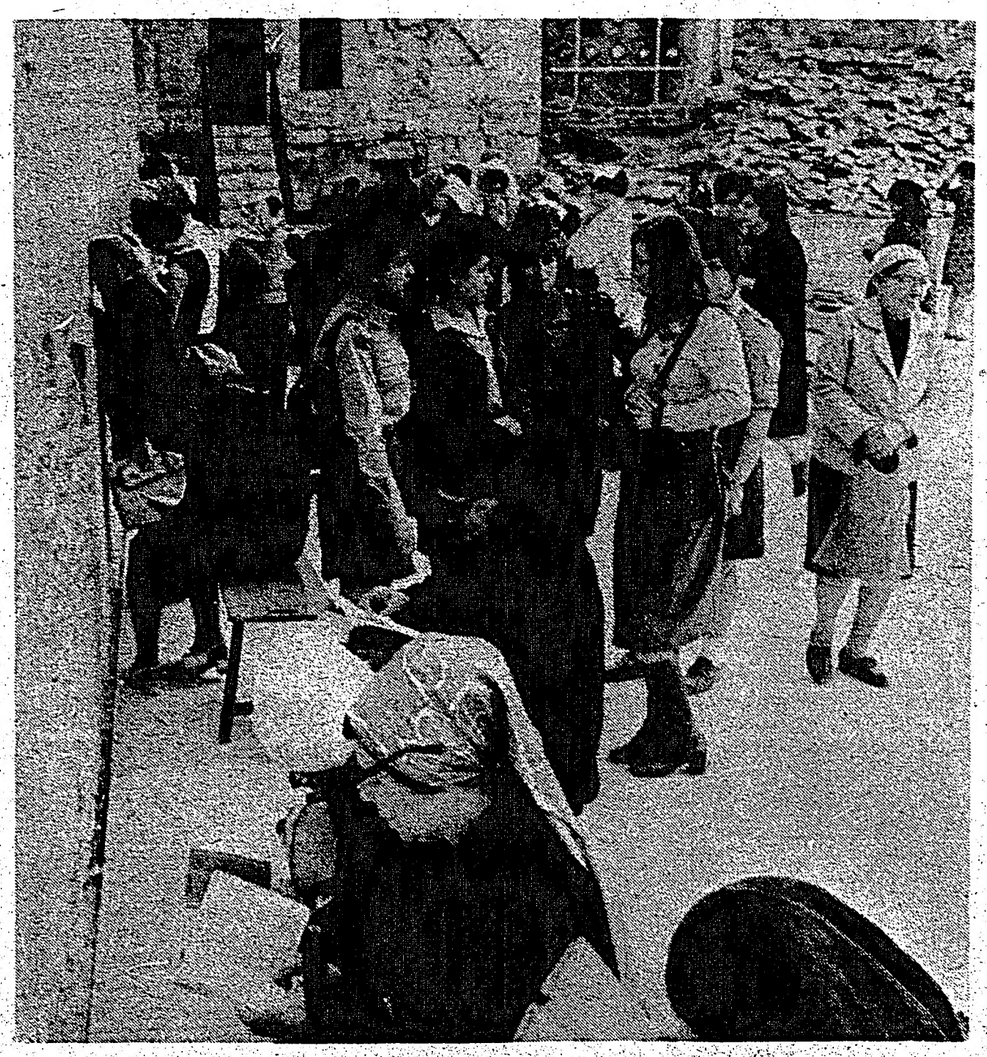
"Try to follow me!" and, using the Hebrew term which Israeli commanders utter when they order their troops to follow, she told her friends: 'Aharai!'."

* * *

This evening when we sit down at the Seder table our thoughts will be with the slaves in the Soviet Union.

Natasha as a bride

A desecrated Jewish cemetery in the Soviet Union



Natasha at the wailing wall conversing with Israeli women soldiers

A POEM

BY NATAN ALTERMAN

Translated from Hebrew

THE THIRD MOTHER

Mothers are singing. Mothers are singing.
A fist of thunder bangs down.
Strong silence.
Red-bearded lamps are marching
in the empty streets in rows.

Autumn mortally ill, weary, inconsolable
autumn
rain without beginning or end.
No candle in the window, no light in the
world,
three mothers
sing.

I hear one of them say:
"He was here but yesterday.
I shall kiss his every fingernail and finger.
I see a tall ship in a calm day,
and my son from the topmast hanging."

And the second one says:
"My son is tall and quiet.
I am sewing a holiday shirt for my dear.
He's walking in the fields. He will soon
be here.
And he holds in his heart a lead bullet."

And the third mother says with her
wandering eyes:
"No one was dearer or kinder . . .
Who shall weep when he comes if I
cannot see?
I do not know where he finds him."

And she bathed her eyelashes with
weeping.
Perhaps he is only resting.
Perhaps in foreign places
he measures the paths of Your world,
O God.
(Like a wandering monk) with kisses

English version by Robert Friend

PASSOVER ISSUE

THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

by North American Press Ltd.

DOROTHY C. NURENBERGER Founder (1960-1970)

MAIN EDITORIAL AND BUSINESS OFFICES:

3433 Bathurst St., Toronto 19, Ont. Telephone: 789-1895

MONTREAL OFFICE: 6338 Victoria Avenue, Montreal (252), Que. Telephone: 739-3630

M.J. NURENBERGER Editor and Publisher

ELI OVADYA, General Manager

Vol. XII; No. 15 (638)

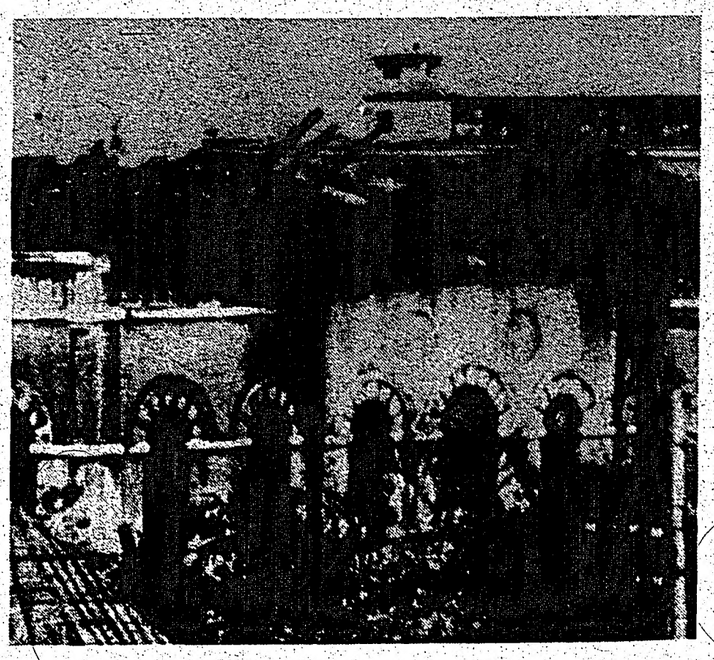
Subscriptions $6.00 per year, $15.00 - 3 years; U.S.A. $8.50 per year, $22.50 - 3 years; All other countries $12 per year, $30 - 3 years.

Second Class Mail

Registration Number 1683

CANADA'S LEADING JEWISH NEWSPAPER IN ENGLISH

The Canadian Jewish News cannot be held responsible for the Kashrut of products advertised as kosher, nor will it be held accountable for financial losses due to printing errors in advertisements.



A ruined synagogue in Odessa

JEWISH UNITY -- WHAT PRICE ?

In this magazine the editors of The Canadian Jewish News also present a reportage on the problems of updating our Jewish community structure -- a topic which sorely needs reviewing as we gear ourselves to the challenge of the seventies. How can we reorganize our institutions to match the courage of the Russian Jews?

The editors will appreciate and publish any opinions on the subject so vital to the future of our people.

* * *

A Happy Passover!

Loans and moans in the old days

WHEN BANKS HAD NO FAITH IN ISRAEL

a JCNS exclusive from Jerusalem

Half a century ago the credit habits of the Jews in Israel were, to employ a euphemism, still somewhat erratic. Such essential details as punctuality of loan repayment were apt to be deemed trumpery. Many borrowers cherished the illusion that philantrophy rather than promptness should be the criterion observed by Zionist-financed banking institutions.

People frowned upon normal banking attitudes as picayune and anti-Zionist when measured against the needs of the fledgling Jewish national home. To such folk the banking loan business was just another form of elementary activity established for their benefit and they acted accordingly. Bad and doubtful debts abounded and threw annual balance-sheets out of kilter.

The practices of halukkah, (charity support), and agricultural settlement projects devised on a benevolent basis, had left their impact upon ordinary business ethics. Moreoever, economic stringency was rampant in the mercantile, industrial and farming sectors of the Yishuv shortly after the First World War. The boom of the mid-20s had still to come.

Around that time the Mack-Brandeis group of the American Zionist movement founded a central bank for co-operatives in Jerusalem. The cooperative movement was already developing its complex structure. Loan and savings societies, producers' and service cooperatives functioned in the urban areas. The large "colonies", or pre-1914 plantations villages, also had cooperatives and the kibbutzim and kvutzot, too, came under the rubric of cooperatives.

Short-term loans (up to three years) were extended for orange groves and vineyards, fodder and crops of all kinds, almond growing, dairy breeding, poultry raising and purchase of agricultural equipment. Long-term loans, repayable in three to seven years, were given for new citrus planting and erection of farm buildings.

The general manager of the central bank in Jerusalem, long since retired, was a dictatorial character who sometimes behaved more like a tyrannical benefactor than a banker trying to gain clients and obtain more business. To be fair to him, however, he was justified in pursuing cautious policies in a deficit economy where the credibility gap between a bank and its borrowing clientele had to be narrowed.

The citrus-growing branch then in its infancy, was far from organized. The Citrus Marketing Board set up by the Palestine Government, and carried over into Israel after 1948, was still a glint in someone's eye in the early '20s, though in the Jewish sector the Pardess Syndicate of Orange-Growers, like its cooperative counterpart at Roshon le'Zion handling Carmel wines, had been in existence many years.

Among the early cooperative credit societies was one in Rehovot, heart of the Judean citrus-growing district. Now a flourishing municipal area, that village as it was 50 years ago consisted largely of impecunious landowners and farmers.

One spring, well in advance of the winter fruit-bearing season, the management committee of the Rehovot society applied to the central cooperatives bank for orange-grove loans on behalf of its members.

Forms in triplicate and quadruplicate descended upon the society like leaves in the forests of Vallombrosa. The temperamental telephone system between Jerusalem and Rehovot barely stood up to the strain of strident dialogue. Envoys negotiated the four-hour train journey (either way) when telephone conversation failed to cope.

Finally came the day when the manager himself made his advent into the committee-room to deliver his august dicta. The farmers and tradesmen representing the members listened impassively as he spun out the proposed contract details in a staccato litany of Yiddish. If signed, the document would have legally tied up not only the society itself but the property virtually of the entire village.

To avoid haphazard procedures in connection with repayment of principal plus interest (imagine! -- it was only 7 per cent in those days) the written guarantees required were collective and individual. First liens on the crops and cash proceeds of sale were stipulated. Moveable farm equipment had to be mortgaged as additional collateral. Various other undertakings, too, were insisted upon.

Glumly the committee heard the banker out to the bitter end of his long screed of cast-iron clauses. When the recital was over a grim silence fell. Then one farmer his bronzed season-furrowed visage quite solemn, spoke up somewhat in the fashion of Coleridge's ancient mariner making a pronouncement.

Gravely, in Yiddish, he asked: "Excuse me, Mr. Banker-from-Jerusalem, but wouldn't you like us to include our photographs into the contract too so as to illustrate our signatures?"

The meeting broke up in laughter and disorder. Mortally offended, the city banker called the heckler a letz, a buffoon; the latter, equally incensed, replied in kind, using the word shmagega, literally a nincompoop.

In the event the committee rejected the terms and the deal fell through. Later on the loan was raised from a commercial bank at a somewhat higher rate.

And, for the record, that "have our photographs taken for the contract" gibe became a classic standard of retort in Rehovot when business negotiations were thought to involve unduly harsh conditions.

REFINISHING BY CHRIS
Refinishers Of All Types Of Furniture
482 Wentworth North (Rear) 525-2223 & 528-6681

Peace and happiness to our many friends
on the occasion of Passover
HONEST ED
Bloor Street West
at Bathurst
Toronto

MANAGEMENT AND STAFF
CHERRINGTON INN
5949 Yonge Street
Willowdale, Ontario
Extend sincere wishes for peace
and happiness to our many Jewish friends

MIKE'S SHELL SERVICE
MR. MIKE MICHAELOV
3460 Bathurst Street
Toronto 19, Ontario
781-0975
Extends best wishes for a
Happy Passover
to all their customers and friends

BEST WISHES TO THE JEWISH COMMUNITY FROM
WALLACE TRANSPORT CO. LIMITED
DIVISION OF
RED STAR EXPRESS LINES
P.O. Box 220, 198 Welland Street
Port Colborne, Ontario, Canada
Area Code 416 - 834-3681

A HAPPY PESACH
TO THE TORONTO JEWISH COMMUNITY
from
PETER GRABEN CATERERS
of
The Shaarei Tefillah Synagogue
783-2116 783-2116

Simpsons
extends
Passover Greetings

PASSOVER
GREETINGS
YOUR
ADDISON'S
ON BAY
REPRESENTATIVE

HARRY 'Red' COHEN
86 WHITMORE AVENUE
TORONTO
781-1113
REMINDER
MR. COHEN WISHES TO REMIND YOU THAT ADDISON'S ON BAY PROVIDES 24 HOUR SERVICE FIVE DAYS A WEEK FOR ALL GENERAL MOTORS VEHICLES. FOR FULL INFORMATION, PLEASE CALL MR. COHEN AT HIS NUMBER ABOVE, OR AT 925-9341. ALSO, CONTACT MR. COHEN TO ARRANGE FOR A PERSONAL DEMONSTRATION OF ANY 1971 PONTIAC, BUICK, FIREBIRD, ACADIAN OR CADILLAC.
Addison's
ON-BAY LIMITED
Bay above College

Passover Greetings to the Jewish Community
MODERN GARDEN SERVICE AND LANDSCAPING
Our nursery on Highway No. 7 1/4 mile South of Don Mills Road is open daily for your convenience.
Buttonville, Ontario
297-2787

חג שמח
Sayvette
YOUR FAMILY DEPARTMENT STORE
One-stop-shopping at its best! There are over 40 departments at Sayvette — conveniently located under 1 roof to make your shopping faster and more enjoyable. Every department is completely stocked with quality merchandise — for you, your family and your home!
OPEN DAILY
10 A.M. - 10 P.M.
Sayvette
• THORNCLIFFE PARK • YONGE & STEELES • DIXIE RD. & Q.E.W.
• EGLINTON & BRIMLEY • WELLINGTON S. (LONDON, ONT.)
• HARWOOD & BAYLY, AJAX

A SEDER NIGHT

a short story by Heinrich Heine

Heinrich Heine, born in 1797 in Duesseldorf, Germany, died in Paris, 1856. One of the world's greatest writers, an immortal. His life was one of difficulties, material and physical. Government office in Germany was denied him because he was a Jew. His writings in which he expressed his ardent admiration of Napoleon made him unpopular in Germany. His outspoken and often bitter criticisms added to his unpopularity, and in 1835, the belief that this would enable him to escape discrimination on account of his Judaism, "a misfortune, not a religion," as he described it, but he soon repented his step, taken without any faith in Christianity, and he scourged himself bitterly for turning renegade. Some of his most Jewish utterances, his finest Jewish works, his most admiring statements about Judaism and Jews came after that step had been taken. "I never returned to Judaism," he wrote afterwards, "because I never left it." The last eight years of his life he was a complete physical wreck, confined to his "mattress grave," though he continued to write some of his most beautiful and most deep-felt poems during these years.

In the large room of his house sat Rabbi Abraham and commenced the celebration of the Passover Eve, in company with his relatives and pupils and other guests. Everything in the room was brighter than usual. The table was covered with a silk-embroidered cloth, with golden fringe trailing to the ground. The little plates glittered pleasantly with their symbolic food, as did also the high goblets filled up with wine, and graven entirely with sacred subjects. The men sat in black mantles, and flat black hats and white ruffs. The women wore marvellous shimmering stuffs of Lombardy, and on their head and neck ornaments of gold and pearls; and the silver Sabbath lamp shed its festive light upon the devoutly happy faces of young and old. On a raised seat, leaning against a cushion of purple velvet, reclined Rabbi Abraham and read and chanted the Hagadah, and the gay choir joined in or responded at the appointed places. The Rabbi, too, was attired in a gala dress of stately black, his noble, yet somewhat severe features looked milder than usual, the lips smiled out of his brown beard as though they wished to tell many charming things, and his eyes seemed to swim with beatific memories and anticipations. The beauteous Sara, who sat on another raised chair by his side, wore, as hostess, no jewellery; only white linen enfolded her slender form and devout features. Her face was touchingly beautiful, as indeed the beauty of all Jewesses of a strangely moving sort. The consciousness of the deep misery, bitter insult, and unhappy state in which their relations and friends live, spreads over their graceful faces a certain painful earnestness and watchful affectionate anxiety, that wondrously bewitch our hearts. So sat today the beauteous Sara, for ever gazing into her husband's eyes. Now and then she looked at the Hagadah which lay before her, a beautiful book bound in gold and velvet, an old heirloom with aged wine-spots from her grandfather's days. There were ever so many bold and brightly-painted pictures in it, which, even as a child, she had been happy to look at on the Pesach night, and which represented all sorts of bible stories. Such as Abraham, with his hammer, smashing his father's stone idols, and the angels coming to visit him, and Moses killing the Egyptian, and Pharaoh sitting on his throne, and the frogs which gave him no rest even at table, and he, thank God, drowning while the children of Israel carefully walked through the Red Sea, and they, standing open-mouthed, at the foot of Mount Sinai with their sheep and kine and oxen, and then pious King David playing the harp, and last, Jerusalem, with the towers and minarets of the Temple illumined by the sun.

The second Cup had been filled, faces and voices were growing more cheerful, and the Rabbi, as he seized one of the unleavened cakes, and with a happy greeting held it up, read out from the Hagadah the following words: "Behold! This is the bread our fathers have eaten in Egypt! Let everyone who is hungry come and eat! Everyone who is sad, let him come and join in our Pesach feast. This year we celebrate it here, but next year in the land of Israel. This year we are still slaves, but next year we shall celebrate it as the sons of freedom."

Here the door opened, and two tall pale men entered, wrapped in big cloaks. "Peace be with you," said one of them. "We are co-religionists on our travels, and would like to keep Pesach with you." And the Rabbi answered quick and friendly, "With you be peace. Seat yourselves near me." The two stangers sat down to table and the Rabbi proceeded with his reading. Sometimes while the others were repeating the responses after him, he whispered affectionate words to his wife. Playing on the old saw that on that night every Jewish housefather thinks himself a king, he said "Be joyful, oh my Queen!" But she answered with a melancholy smile, "Our prince is missing," and by that she meant a son of the house who, as a passage in the Hagadah requires, has in fixed phraseology to ask his father the meaning of the feast. The Rabbi made no answer, but with his finger pointed at one of the pictures on the open page of the Hagadah, which portrayed very agreeably how the three angels came to Abraham to announce that he would have a son born to his wife Sara, and Sara standing behind the door of the tent listening with womanly artfulness to the conversation. The hint brought a fiery blush to the cheeks of the lovely woman. She cast down her eyes and then looked up again lovingly at her husband, who was now chanting the wondrous tale of how Rabbi Joshua, Rabbi Eliezer, Rabbi Azaria, Rabbi Akiba and Rabbi Tarphon sat reclining in Bene Brak, and conversed all night about the exodus of the childred of Israel from Egypt, until their pupils came and announced to them that it was day, and the people were already saying the morning prayer in the Synagogue. As the lovely Sara listened reverently with her eyes on her husband, she saw his face suddenly transfixed with horror and the blood leave his cheeks and lips, and his eyes start out like icicles. Yet almost at the same moment his features resumed their former repose and cheerfulness, his lips and cheeks grew red again, his eyes sparkled joyously once more, and he himself seemed mastered by a mad mood, most strange in him. Sara was terrified as she had never been terrified in her life before, and an icy shudder ran through her, less because of those signs of blank horror she had observed in her husband's face for a single instant than for this present exhilaration of his, which gradually turned to roaring merriment. The Rabbi jocosely shifted his beret from ear to ear, pulled at his beard and curled it waggishly, and sang the text of the Hagadah like a street song. When recounting the Egyptian plagues, where the index finger is dipped into the full glasses and the drops of wine shaken off on the floor, the Rabbi besprinkled the younger girls with the red wine, and there was much grumbling for spoiled ruffs, and much resounding laughter. To Sara this boisterous but forced merriment seemed more and more uncanny, and seized by unmentionable fear she stared at the crowd of guests rocking themselves to and fro or nibbling the crisp cakes, or gulping down the wine, or chatting with each other, or singing out aloud, all very merry.

Then came the time for supper, and everybody stood up to wash the hands, and beauteous Sara brought in a large silver basin, richly chased wih golden figures and held it before each of the guests, while the water was poured over their hands. When she came to offer the Rabbi this service, he looked meaningly at her and slung out of the door. Sara followed him, and the Rabbi hastily seized his wife's hand. Hastily he dragged her through the dark streets of Bacharach, hastily through the city gate to the high road which leads along the Rhine to Bingen.

The Rabbi then stood still awhile, he moved his lips several times, but they uttered no sound. At last he exclaimed: "Do you see the Angel of Death? Down there, he hovers over Bacharach. But we have escaped his sword. Praise be to God!" And then, in a voice still quivering with horror, he related how he was cheerfully singing the Hagadah as he sat there, reclining, when suddenly he glanced by chance beneath the table and saw at his feet the blood-stained body of a child. "Then I noticed," added the Rabbi, "that our two last guests did not belong to the community of Israel, but to the congregation of the ungodly, and they had contrived to introduce the corpse into our house in order to accuse us of the child murder, so as to rouse the populace, and to plunder and murder us. I dared not let it be noticed that I had seen through the hellish plot. I should have only hastened our destruction; only craft has saved us both. Praise be to God! Do not fear, Sara. Our friends and relations will be safe. It was only my blood for which the villains thirsted. I have escaped them, and they will content themselves with my silver and gold. Come with me, Sara, to another land! The God of our fathers will not forsake us!"

Translated by Elkan N. Adler

Passover Greetings from
SCHENKER of Canada Limited
International Forwarding Agents
34 KING STREET EAST, TORONTO

Passover Greetings from
Connor Sand & Gravel Ltd.
Maple, Ontario
923-0901

Best Wishes for a Happy and Peaceful Passover from
THE BOARD OF DIRECTORS AND STAFF OF
PENTHOUSE MOTOR INN
1625 Military Trail — West Hill.

We Extend Cordial Good Wishes
To Our Jewish friends
And customers
A.C. WILD LIMITED
FIBERGLASS
Distributors & Fabricators
80 SIGNET DRIVE - WESTON ONT.
TEL.: 741-7311

Passover Greetings from
MR. AND MRS.
NATHAN SILVER
and family

Passover Greetings from
MILNER'S SHELL
Woodbine & Steeles — 293-4071

Sincere holiday greetings from
JAPANESE AUTO MART
3020 Yonge Street,
Toronto

Passover Greetings
from
MR. & MRS.
J. MARKOVIC
of
QUALITY
CRYSTALS CO.
11 Wellington St. W.
364-6061

METRO-MATIC SERVICES LTD.
153 VIEWMOUNT AVENUE, TORONTO
TELEPHONES: 766-9216 766-9217 766-9218
Installers of Washers and Dryers in Apartment Houses
All Builders and Owners of Apartment Buildings
are invited to call upon us
FOR FREE CONSULTATION AT ANY TIME
METRO-MATIC SERVICES LTD.
AND
THE BUKSBAUM FAMILY
EXTEND TO THEIR FRIENDS, PARTNERS,
SHAREHOLDERS AND CUSTOMERS
A HAPPY PASSOVER

Best wishes to our friends for a happy Passover
Mr. & Mrs. MARK A. LEVY
Mr. & Mrs. MORRIS P. LEVY
Mr. & Mrs. BEN LEVY
Mr. & Mrs. EDWARD LEVY

The Sarajevo Hagada

BY DAVID LEVI-DALE

A MEDIEVAL MASTERPIECE

a JCNS exclusive from Turkey

The Sarajevo Hagada -- named after the capital of Bosnia, where it was "discovered" at the end of the nineteenth century -- occupies a prominent place among the famous illuminated Hagadot of the Middle Ages. Its history is no less fascinating than its exquisitely designed pages.

The story of its discovery goes something like this. A Sephardi family in Sarajevo found themselves in such dire financial straits when the pater-familias died that they had to sell some of their possessions in order to be able to live. Among the valuables that were sold in this way was the Sarajevo Hagada, which had been in the family for generations, although its worth was not recognized at the time.

The Hagada eventually found its way, by unexplained means, into the possession of the Bosnia and Herzegovina Province Museum. The news of the discovery of so rare a manuscript spread with lightning rapidity and aroused great attention among historians and scholars all over the world. Particularly keen interest in the hagada was shown in Vienna, the capital of the Austro-Hungarian Empire, which was in occupation of Bosnia and Herzegovina at the time.

In 1898, not long after its discovery in the museum, two experts in Jewish matters, Heinrich Mueller and the art historian, Julius Schlosser (a non-Jew), collaborated in a comprehensive two-volume study of the hagada. Soon afterwards the Mueller-Schlosser study was complemented by a treatise on medieval Jewish illuminated manuscripts by the Budapest scholar and collector, David Kaufmann.

As a result of the interest these works aroused the Sarajevo Hagada became famous and a much coveted objet d'art. Small wonder, then, that the Nazis, fully aware of the value of the hagada, made straight for the museum when they occupied Sarajevo in April, 1941.

A staff officer, either on orders from above or on his own initiative -- this has never been clarified -- went to the museum director and demanded that he hand over the hagada. The director feigned surprise at the officer's arrogant demand. He had already handed over the hagada to another German officer.

The ruse worked. The staff officer stalked off in high dudgeon, when the museum director savored the knowledge that the precious medieval manuscript was, in fact, reposing safely in a bunker in a neighboring village, where it stayed throughout the war. When peace and liberation came, the museum authorities restored the Sarajevo Hagada to its former place in a glass case.

But the story of the hagada does not end there. One of the museum officials, hoping to sell it for a large sum, embezzled it, with the intention of disposing of its abroad. At the last minute, smitten by pangs of conscience, he returned the hagada to the museum director.

Since then, it has not been on public display, but has remained in a steel cupboard under double lock and key in the director's office. Only in exceptional cases it is taken out and shown to visitors.

The illuminated hagadot produced in the Middle Ages fall into two basic categories -- Sephardi and Ashkenazi. Scholars are united in their view that first place in the Sephardi category belongs to the Sarajevo Hagada. Dr. Cecil Roth, one of the foremost experts in this field, regards it as of prime importance, not only for its extraordinary beauty but also for the light it throws on the history of Hebrew manuscript illumination, the tradition of Jewish Biblical illustration in the Middle Ages and of the art of medieval book production.

Scholars differ as to whether the Sarajevo Hagada was produced in its entirety by a single person. Most believe that it was, but a substantial majority consider that some non-Jew helped in the illumination, working under the instructions of the Jewish scribe who wrote the text.

There have also been differences of opinion about when the hagada was produced, and where. However, the consensus of expert views today is that it dates from the second half of the fourteenth century and originated in Spain, whence it was taken to Turkey in 1492, after the Expulsion.

A family of Bokharan Jews celebrate the Passover Seder

HAPPY PASSOVER FROM

Inglis

Coin-operated laundry equipment
Automatic Washers and Dryers
Refrigerators
Undercounter and Portable Dishwashers
Food Waste Disposers
Gas and Electric Water Heaters

JOHN INGLIS CO. LIMITED

14 Strachan Avenue, Toronto 150, Ont.

Charter A Voyageur Colonial

AIR CONDITIONED
RECLINING SEATS
RESTROOMS

PASSOVER GREETINGS TO OUR MANY JEWISH FRIENDS

VOYAGEUR COLONIAL LIMITED

ANYWHERE & ANYTIME

CHARTER OFFICE
368—4272
610 BAY ST. TORONTO

כתיבה וחתימה טובה -

BARNES SECURITY SERVICES LTD

TRAINED UNIFORMED GUARDS
RADIO PATROL CAR SERVICE
COMPLETE PROTECTION SERVICE

BRANCHES

TORONTO: 542 MOUNT PLEASANT RD.
HAMILTON
915 BARTON E. 547-8031
CHATHAM
79 1/2 KING ST. W. 354-5263
Head office: 350 Notre Dame St. W. — Montrel - Tel. 288-7231

PASSOVER GREETINGS

SWISSAIR

Flying to Israel?

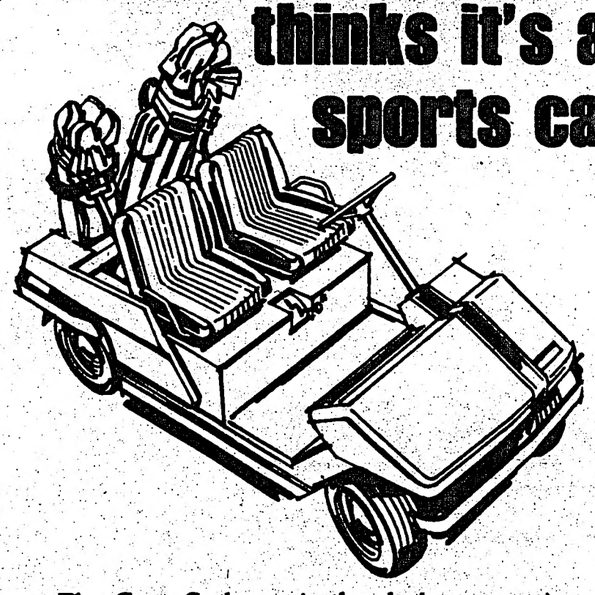
Swissair takes you there
Every day of the week with a
short visit to Switzerland
at no additional charge.

CONSULT YOUR TRAVEL AGENT

OR SWISSAIR

MONTREAL—1253 McGill College Avenue · 866-7901
TORONTO — 2 Carlton Street, Suite 921 · 364-3361

The golf car that thinks it's a sports car.



The Gran Cushman is the sleekest, sportiest, most functional golf car around. And it won an Industrial Design award to prove it.

Ultra-modern features include individually adjustable bucket seats, sporty gearshift console, finger-tip club access, and cool two-tone Rally Green finish. You choose three wheels or four; gas or electric power.

But let the Gran Cushman speak for itself. Call Mr. Golf Car today for a free demonstration on your course. Unless you own a sports car, it's a whole new thrill!

For illustrated literature and full information write or phone:

MR. GOLF CAR

MANLEYS

F. MANLEY & SONS LIMITED,
25 Lesmill Road,
DON MILLS, Ontario
445-7776

DUNDAS TAXI
627-7373 & 627-3575
"Once we Call for You - You'll Always Call For Us"

PASSOVER GREETINGS
TO ALL OUR FRIENDS AND CUSTOMERS

CANADA PERMANENT TRUST COMPANY

* 2518 Bayview Avenue, Willowdale 444-4457
* 148 Yorkdale Shopping Centre, Toronto 787-5632
* 3114 Bathurst Street, Toronto 789-7311

PASSOVER GREETINGS FROM

G.M.C. TRUCK CENTRE

1650 THE QUEENSWAY,
Toronto 18
255-9141

BEST WISHES TO THE JEWISH COMMUNITY FROM

STUBBY'S

2828 Bathurst St.,
Toronto, Ontario
Phone 787-8581

Kishon.

The lighter side of Israel

By EPHRAIM KISHON

ALL CANADIAN RIGHTS RESERVED

A LIMIT TO PATIENCE

One historic evening not long ago as we headed for home in our motor vehicle, an alert traffic cop stopped us dead in our tracks and said:

"Licence. You were speeding in a built-up area."

"Maybe," we answered, "prove it!"

"As you like. . ."

With that the cop walked us back to a quietly pasturing police car, in it an officer and in front of him an infernal contraption with all

sorts of dials and push-buttons. I realized at once that it was that invention of the devil, a radar instrument. So that's what they waste the taxpayers money on!

"Oho!" the cop inspected my documents, "I see that you are a journalist. You ought to be an example to others instead of driving like a madman."

"I am so ashamed, officer," I duly lowered my eyes. "Now that I see you are radar-equipped I am sorry it even happened."

"So you confess that you drove at an excessive speed?"

"Of course I do."

"Why did you drive at an excessive speed, sir?"

"I was in a hurry," I said. "I was in a hurry."

"Why did you hurry?"

"Because the oncoming cars did not signal with their headlights that a speed-trap is ahead."

"And is that a reason to drive at an excessive speed?"

"Of course it isn't. Allow me to mention that I have been driving for the past 13 years and this is the first time I've exceeded the speed limit."

"Is this the first time you were caught, or the first time you've exceeded the speed limit?"

"The first time I exceeded the speed limit."

"If that is so, then how come for thirteen years you did not exceed the speed limit and now all of a sudden you exceeded the speed limit?"

"I just so happens that now I exceeded the speed limit. Please write out my ticket."

"You write in the newspapers. Do you know what would happen if everybody exceeded the speed limit?"

"There would be accidents."

"Would you, sir, like to cause accidents?"

"No, of course not."

"Then why did you exceed the speed limit?"

"God knows," I replied. "As a rule we pay for exceeding the speed limit, so perhaps. . ."

"How do you know how much one pays for speeding when you, sir, have never yet been given a ticket for speeding?"

"That's what I was told by gentlemen drivers who have been given tickets for speeding."

"Will you ever exceed the speed limit in future?"

"Yes!" I roared in a strange voice and tore off my tie. "Yes, I shall always exceed the speed limit! Always! All the time I'll espeed the ex milit! Espimilit. . ."

"All right," the cop frowned. "I would have let you off with a warning but I am ruthless with hooligans. Here is your ticket for speeding."

This is to show that it doesn't pay to exceed the speed limit.

LONDON'S LOST JEWS

exclusive JCNS report from London

Most places of Jewish historical interest you will find in the City of London. The City stretches roughly from Holborn to Aldgate. Right in its center is an old street called Cheapside, and near it you will find a street called "Old Jewry".

Here was the site of the earliest Jewish community ever to live in London. Jews lived there in the Middle Ages until they were expelled from England in 1290.

There aren't any relics of this old community that you can actually see now, but perhaps you can try to imagine the synagogues that used to be there.

The oldest synagogue in London (in fact, in the whole of the Commonwealth) still to be seen is Bevis Marks. This Sephardi synagogue was built in 1701 -- exactly 270 years ago.

It was built by the Spanish and Portuguese congregation, who were welcomed to England by Oliver Cromwell. They modelled it on the famous Sephardi synagogue in Amsterdam.

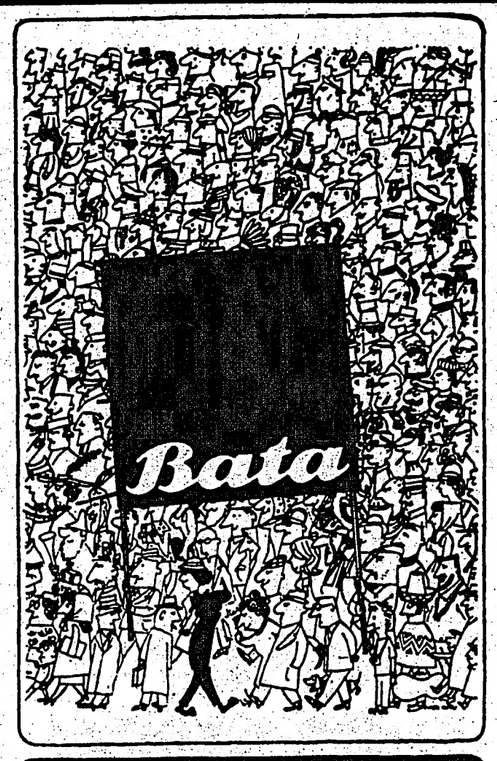
The oldest Ashkenazi synagogue, The Great, was bombed during the Second World War. The site of it is not far from Bevis Marks in Duke's Place.

The City borders on London's East End, once the center of Jewish community life. Though most of the Jewish families have now moved out (to places like Golders Green, Hendon, Edgware and Finchley, all in North-West London), there are still remnants of Jewish life to be found there.

Most famous of these is probably Petticoat Lane market. It's now a tourist attraction, like Portobello Road, but there are still plenty of Jewish stall-holders and Jewish shoppers, specially in Wentworth Street, which is just off the Lane.

Also in the East End, in Commercial Road, you can find the old theater, the Grand Palais, where Yiddish plays used to be put on. The theater was still running right up to last year.

On the other side of the City, there are many places of interest around Holborn. In Chancery Lane, there is the Public Record Office, and just round the corner, in Furnival Street, is the Jewish Chronicle office.



every year, in the world, over 400.000.000 people wear Bata shoes ...why not you ?

140 STORES TO SERVE YOU IN CANADA

INTERNATIONAL HARVESTER CO. OF CANADA LTD.

Extend Best Wishes to the Jewish Community

51 Bathurst Street – Toronto
2336 St. Clair Avenue West – Toronto
85 Howden Road – Scarborough
3075 Lenworth Drive – Mississauga

SINCERE PASSOVER GREETINGS
TO THE JEWISH COMMUNITY
from

Standard Securities Limited

185 Bay Street 363-5911
Toronto 1, Ontario

Passover Greetings to all our Jewish friends

ROYAL BANK
-the helpful bank

SINCERE PASSOVER GREETINGS

Armor ELEVATOR
Canada limited

1104 KINGSTON RD. · PICKERING · 284-0131

PASSOVER GREETINGS

OPPORTUNITY SCARBOROUGH
EXCELLENT INDUSTRIAL AND COMMERCIAL
BUILDINGS AND SITES READY

Call 759-4747 Ext. 284

DEVELOPMENT INFORMATION DEPARTMENT

Views and opinions

ROAD TO UNITY: THE BRUSSELS LESSON

Exclusive Canadian Jewish News feature

This is the season when many reflect upon the destiny of our people. The almost perennial problem of confrontation with the Pharaohs is still with us as is the omnipresent question: how de we forge Jewish unity despite ideological differences?

In the days when the Hebrews had to face the Pharaonic despots there were also two schools of thought among the people.

There were those to whom liberation from Egypt, as one of the great commentators put it, essentially meant freeing the Jew from tolerating slavery -- physical and spiritual. A people cannot throw off the yoke of an oppressor unless it ceases to be afraid of the persecutors themselves.

Thus when Moses, according to the famous Biblical story, walked out of the palace and contemplated the scene in the "ghetto", his first reaction was that of shock at those among the Jews themselves who would submit to the gauleiters of the time. Moses, the liberator, refused to make peace with the representative of the oppressor. He slew him, the Bible says; thus the revolution began. Moses slew the gauleiter because the latter had killed one of the oppressed.

* * *

Was Moses a terrorist? The biographical sketches of this greatest among Jewish leaders of all time hardly would bear out such a theory. We are told that he was self-effacing, the most modest among men. Moses never claimed that he was "elected" by the slaves to free them; he was a revolutionary leader. Slaves never elect their liberator. The more people are oppressed, the more they fear the knout.

In our day when we behold the new generation of Jews in the Soviet Union and compare them with their elders, including the lamentable figures of the poet Vergelis, a certain rabbi and a certain retired general of the Red Army, we see that the young have ceased to bend to their oppressors and refuse to accept the permanence of slavery.

* * *

Throughout Jewish history these two tendencies have been manifest among our people. The attitude of accepting as "inevitable" the victory of the tyrant is characteristic of cowards or men who negate the very essence of man's perpetual urge to be free. Often such people are ignorant of the very factors that become history. They may be influenced by the loftiest considerations, such as the prevention of unnecessary suffering. The fact remains that people who hold these beliefs are the politically near-sighted. Throughout history such men have never triumphed. To the timid, however, they often appear to be saviors because they reject what seems to be intransigence.

* * *

Recently a very serious debate has been shaking Jewish communities the world over -- the problem of the three and a half million Jews in the Soviet Union.

There are those who believe that all we have to do in order to defend the rights of Soviet Jewry is to organize a gathering sprinkled with a few speeches to impress the audience. For centuries Jews have been known as speech-making addicts. Barmitzvitis is one of the maladies of our people. This is perhaps the reason why many of us wonder why those great orators who become "diplomats" are not very successful at the councils of the world. Words must be backed up by deeds. Israel has proven it. No matter how powerful the opponent, if he feels that you are not ready to hurt him, the most moving address may be useless.

Recently Paddy Chayefsky and Otto Preminger, who in Brussels at the World Conference on Soviet Jewry, expressed their shock, as Chayefsky said, that all that this gathering reminded them of was a Wednesday night Hadassah meeting.

The only "achievement" of the Brussels Conference was that the hosts, who paid the bill out of Jewish community funds, were able to prevent Meir Kahane from explaining his proposals to the delegates. This, of course, was done in the name of Jewish unity. The conference itself, however, was split fifty-fifty on this issue.

The problem is not whether the organizers of the conference asked the Belgian police to deport Kahane. If this is true, and the local newspapers stated that the Belgian government had nothing against Kahane, but that it had been asked to act against him, it is a sad comment upon some of the people involved.

A dentist from Atlanta and an obscure rabbi from the Bronx appear to have found it advisable to run their conference in the way that slaves direct their subordinates.

In a society where people are conditioned to accept the "inevitable", slaves or would-be-slaves are told to obey and to demonstrate unity by rejecting any new methods to achieve liberation.

We are living in a period of Jewish history when all those who would compromise with

(cont. on page 10)

the haggadah of passover

The bondage of the Children of Israel under Pharaoh, and their deliverance, is the historical story that is retold each year at the Passover Seder.

The symbols used at the feast are reminders of the gall of slavery, and the sweetness of freedom.

There is still serfdom in many parts of the world, and those who still suffer from oppression can take comfort from the story of the Passover, and, by their own faith cast off the yoke of slavery and know the blessings of democracy.

A Happy and Joyous Passover

TORONTO DOMINION

the bank where people make the difference

HAVE A JOYOUS SEDER

RUNNYMEDE DEVELOPMENT CORPORATION LTD.

45 PARLIAMENT ST., TORONTO 2. EM. 3-1138

Road to unity

"HOW DOES THIS PROBLEM AFFECT US IN CANADA?"

(cont. from page 9)

freedom are being taught a lesson in courage and in determination to win. Each time someone among the "leaders" makes an effort to subdue the will of freedom fighters, these "leaders" are disavowed by the people in whose name they profess to act.

The young Russian Jews have rejected the theory about the silent slaves in the Soviet Union. No group in that totalitarian country has shown such courage as the younger generation of Soviet Jews. They do not need a Brussels Conference to dramatize their plight, and do not hesitate to challenge the Kremlin dictators at the very gates of the palace.

Likewise the Jews in Israel refuse to listen to "reason" from certain circles abroad, including Goldmann. They know the road to survival.

During the Passover season when we ponder upon the ways to liberation, we must remember that pressure now being exerted upon the State of Israel will be felt by Jews the world over. The State of Israel refuses to become a ghetto protected by world powers. This is the time when rhetoric must cease. In its place must come the kind of courage of identification with a rather unpopular intransigence of the People of Israel.

These are difficult days, but only rejection of any adjustment to slavery can lead us into a new era of complete liberation. Jewish communities the world over cannot be run exclusively by professional fundraisers. No matter how important, fundraising cannot become a substitute for full solidarity with the cause of an oppressed people who must conquer a two thousand year old prejudice in order to survive.

In the Hagaddah we read at the Seder table only one name is mentioned -- the name of Moses. At the Seder a verse from the Bible is quoted wherein we are told, "And they believed in God and in Moses his servant". It took the slaves a long time to believe finally that the road to liberation passes through sacrifice and unpopular attack against the power of the oppressor. That is why we are told in the Hagaddah itself that the Jews were not delivered from Egypt by emissaries or leaders, but by God himself and his servant, Moses who, for the first time in recorded history, taught slaves how to revolt.

Passover is the time when a Jew must leave the Diaspora ghetto of submission to tyranny -- physical or spiritual.

* * *

How does this problem affect us here, in Canada?

A debate within the Toronto Jewish community again has brought to our attention a recent event which many of us would rather forget. In a so-called Activities Report, "not for publication", by the chairman of the Central Region, Canadian Jewish Congress, Ontario Jewish organizations and congregations have been treated to a one-sided polemical statement on the Brussels Conference on Soviet Jewry.

Although the CJC Chairman originally treated this information as "not for publication", he himself had it published for the record, in an "exclusive" report in the official bulletin of the United Jewish Welfare Fund. This treatment of the reader, who is being fed the same story twice, once for the record and once off the record, is characteristic of some self-appointed leaders of our community who feel contempt for the intelligence of those who tolerate their self-ordained leadership. Of course both statements are published at the expense of the Jewish community.

* * *

According to these reports the Conference "was the manifestation of Jewish Unity". However, at this Conference, according to the New York Times correspondent, "the most prominent exponent (of pressure against the Soviet government to allow emigration)," Rabbi Meir Kahane, head of the Jewish Defense League in New York was barred from the Conference".

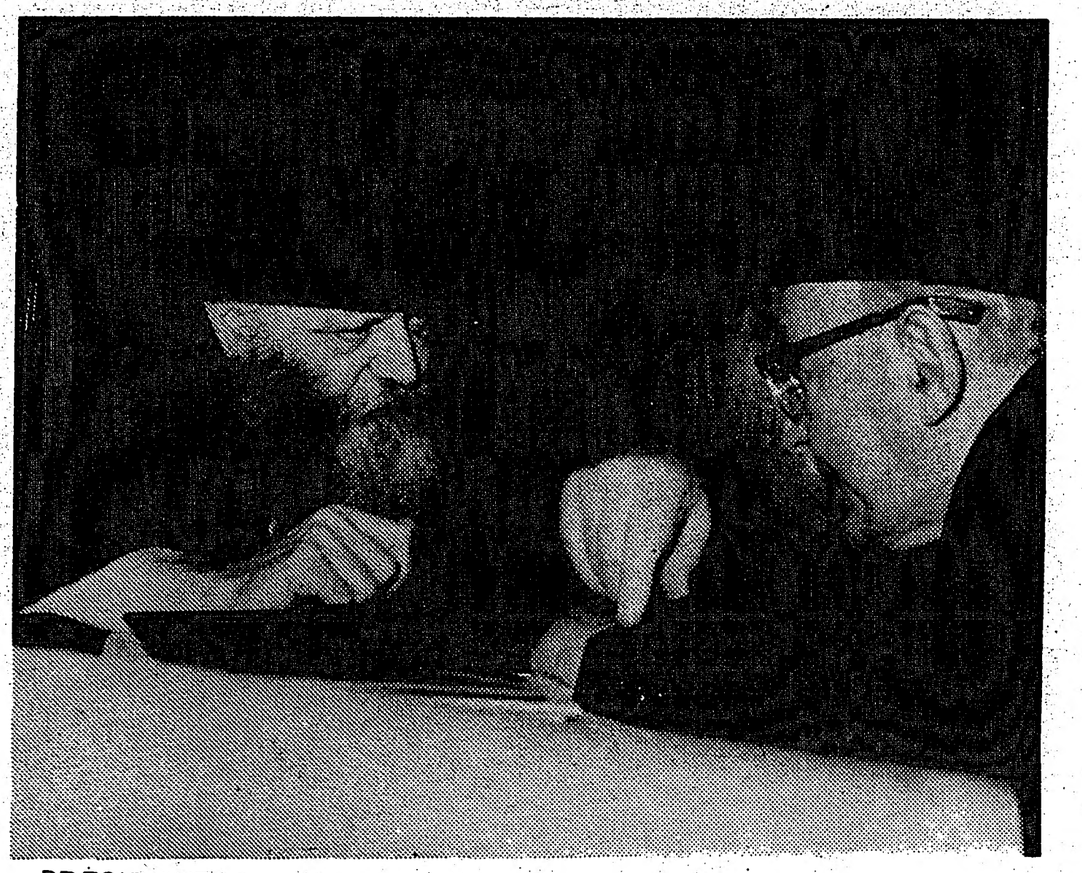
The reader may also remember that Rabbi Meir Kahane was deported from Belgium.

* * *

If we are to believe the Belgian newspapers he was expelled because Establishment leaders in charge of the Conference had informed the Belgian government that Kahane would cause disturbances.

Later, when Kahane's deportation had boomeranged against the Establishment, they denied that they had asked the Belgian government to expel the militant leader of the Jewish Defense League. The Belgian Minister of Justice and the Foreign Minister clearly indicated to reporters that they had received information from the Conference organizers that Kahane was "persona non grata" with the leaders of the Conference. Also it was never denied that the day before Kahane's arrival in Brussels the Presidium of the Conference held a meeting at which time it was clearly indicated that Kahane would not be allowed to stay in Belgium. A spokesman for the Conference, who is a public relations officer of the socalled World Jewish Congress in New York, told the press that the Conference had informed Belgian authorities that they would not admit Kahane and that they were concerned about his presence in the Belgian capital. The most curious statement in both the "not for publication" and "for the record" statements by the CJC Central Region chairman is that reports published by the New York Times and news agencies have been incorrect while the only reliable reporter there was this Congress official. Of course, most Canadian Jews discov-

(cont. on page 11)



PRESIDENT SHAZAR VISITING LUBAVITCHER REBBE.—The Rebbe's voice was stifled at conference on Soviet Jewry.

O'KEEFE CENTRE
FRONT & YONGE 363-6633

PASSOVER GREETINGS

from

O'KEEFE CENTRE

Front and Yonge

363-6633

Passover Greetings from

ST. LAWRENCE CENTRE FOR THE ARTS

Front and Scott Streets

Toronto, Ontario — 366-7723

Best Wishes of the Season from

THE CANADIAN BROADCASTING CORPORATION

CBLT	Channel 6
CBL	740
CBL-FM	94.1
CJBC	860

Greetings to our friends at the time of Passover

Bank of Montreal

The First Canadian Bank

From friendly, hospitable Austria

hearty Passover Greetings

to the Canadian Jewish Community

AUSTRIAN NATIONAL TOURIST OFFICE

401 BAY STREET — TORONTO, ONTARIO — 368-5017

BEST WISHES TO THE JEWISH COMMUNITY

Draper Dobie & Company Ltd.

MEMBERS: THE TORONTO STOCK EXCHANGE
THE CANADIAN STOCK EXCHANGE
THE VANCOUVER STOCK EXCHANGE

25 Adelaide Street West, Toronto 1, Ontario 867-3600

BRAMPTON · FREEPORT · NORTH BAY · ST. CATHARINES
SUDBURY · TIMMINS · VANCOUVER · WINDSOR

Best wishes

for a happy Passover

STERLING DRUG LIMITED

AURORA, ONTARIO

727-4261

MUST THE COMMUNITY PAY FOR PUBLICIZING POLEMICS AND BIASED REPORTS?

(cont. from page 10)

ered from the press that they had "elected delegates" to the Brussels Conference on Soviet Jewry and that these "delegates" had the right to expel or admit Kahane to this Conference. Also our community showed extreme largesse toward these "delegates" by picking up the tab for a trip to beautiful Belgium. . .

* * *

One of the most widely disseminated statements by the leaders of the Conference on Soviet Jewry was that Kahane had not been allowed to speak only because he suddenly appeared at the Conference without prior clearing of his attendance with the officials in the United States. The fact is that Kahane had applied in October or November to be admitted as a delegate, but was refused admittance. Yet the CJC Ontario chairman insists that no request had ever been made by Rabbi Meir Kahane to be accredited to the Conference.

* * *

The official bulletin of the Toronto Jewish Welfare Fund, that indirectly paid for the pilgrimage to Brussels published on its front page three biased reports on the Conference, including one by a former communist member of the Ontario Parliament who has the distinction of having been the only North American parliamentarian to eulogize Stalin. Several years ago, the same man who was sent to Brussels by the Jewish leadership to represent us had appealed to Toronto Jews in a fraternal bulletin to subscribe to the Yiddish propaganda magazine appearing in Moscow, only because this periodical, Sovyetish Haymland, appears in Yiddish. This was after he had officially denounced Soviet Communism. . .

* * *

Rabbi Kahane was not the only one refused admittance. Other important, weighty voices of dissent, backed by many American Jews, were stifled.

Those who had hoped that the Conference on Soviet Jewry would represent all factions in free world communities were not informed that a very substantial delegation of American orthodox rabbis led by Rabbi Sholom Kowalsky of Long Island had asked the leaders of the Conference to record the opposition of the Lubavitch Rebbe and other orthodox rabbinical leaders, against any protests. These rabbinical delegates held a caucus in Brussels. They represented a viewpoint similar to that of some Western governments, including Ottawa, that all approaches to the Soviet Union should be secret, as public protest harms Jews. This viewpoint was eliminated.

* * *

Thus two important opinions were not allowed expression at the Conference which was conducted in a dictatorial manner. Some Jewish leaders still believe that the North American Jew of today, is the old immigrant who cannot read the New York Times and other newspapers, and who relies upon a "Jewish organization" for information of what happened in Brussels. Do they really believe that this generation can be sold a political Brooklyn Bridge?

M.J.N.

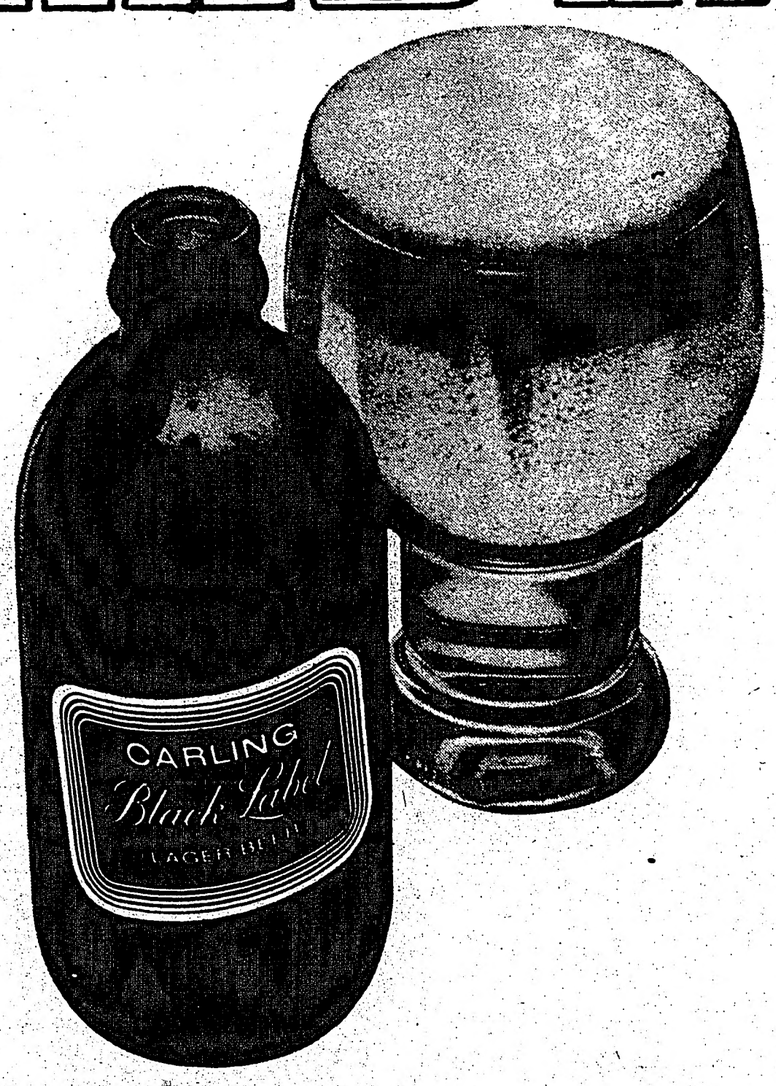
THE SHOHET of Tbilisi, Essak Adgiashvili, has the only legal kosher butcher shop in the Soviet Union.

Was he denounced to the police? —Rabbi Meir Kahane.

Baking Passover matzah in the Soviet Union

A family of Bokharan Jews celebrate the Passover Seder.

!מעדן



Black Label....so good it's made Canada famous for beer throughout the world

British rabbis debate

DIVISION AND DIVERSION

by Chief Rabbi Dr. Immanuel Jakobovits

The two spokesmen for opposing viewpoints on the preservation of Judaism debate the relevance of tradition and observance.

Dr. Immanuel Jakobovits discusses the problem of Division and Diversion from the traditional point of view while Dr. John Rayner, a British liberal Rabbi, expounds on what he believes to be the inflexibility of Orthodoxy.

It is surely utterly paradoxical that the Reformists now insist on demonstrating communal unity in the very sphere -- of synagogue services -- which originally made them defect from traditional Judaism. For it was they who seceded from the established congregations by organizing separate services.

Adding irony to injury, the Conversatives, having thus brought about the disunity which plagues modern Jewry and Judaism, now lambast Orthodoxy for "causing disunity" by not making common cause -- and common services -- with the dissidents.

Never in our history have even the traditional segments of our people -- Ashkenazim and Sephardim, Chasidim and Mitnagdim -- worshipped together, let alone staked Jewish survival on such "unity"; yet Anglo-Jewry is being led to believe that it will stand or fall by this innovation.

Regarding my own position, I specifically stated in my installation address that I would strive to promote intercommunal cooperation in areas not impinging on our religious differences, and I expressed deep grief that we could not pray together. Yet I am now being charged with breaking my pledge by declining to attend Reform services and to sanction the conduct of Orthodox services by Reform ministers.

And to cap these bizarre inconsistencies: while one journal raps me for my "bigoted" and "perverse" opposition to Conservative, another (issued the same day) accuses me of "betraying" Orthodoxy by "appeasing" Conservative.

Orthodox Jews are always belabored for being "intolerant", yet when they seek tolerance for the dictates of their conscience in not attending Conservative services, they are met with misrepresentation and abuse.

Future historians might be grimly bewildered by a community fiddling with such contradictions while its soul is burning with Jewish ignorance and drift.

Wherein, then, really lies our difference? No Orthodox Jew quarrels with Reform congregations because they, as alas others, have non-observant members.

Of course, individually, Reform Jews are Jews (unless they are "converts" admitted against the rules of Jewish law), sometimes perhaps even "better" Jews than some unethical or irreligious members of Orthodox synagogues. They can worship with us as Jews, we can marry them (provided there is no halachic impediment), and we should work with them as members of the community in all causes on which we are united.

But Orthodox Jews, if true to their faith, can never recognize teachings and teachers that subvert the fundamental tenets of Judaism in creed and deed. For example, by rejecting the Thirteen Articles of Faith (e.g. the Divine authority of the Torah), by sanctioning marriages deemed adulterous in Jewish law (in cases where the previous marriage was not religiously dissolved), and by discarding kashrut as outmoded. Such rejection and acts place bodies proclaiming these teachings outside authentic Judaism.

Our attitude is determined by the very definition of Judaism as historically evolved in all its classic sources, from the Bible and Talmud to Maimonides and the Shulchan Aruch. We cannot stop Reform Jews from devising their own religious system, any more than we could prevent the Karaite schism of earlier times; but they cannot expect Orthodox Jews to validate such a system as Jewish.

Where does this line of demarcation leave us communally? Perhaps the practical implications may best be illustrated by reference to the current controversy on amending Clause 43 of the constitution of the Board of Deputies.

Initially, there was broad agreement on granting the Reform congregations their request to be consulted on religious matters concerning them, and the Haham and I acknowledged the president's assurance that the proposed change, formalizing an existing practice, would in no way affect the Board's eccelsiastical authorities.

But when the Reformists subsequently revealed that what they really intended was communal recognition for their "religious authorities" rather than mere consultative status, the Orthodox opposition hardened. It became evident that communal unity would only be gained at one end of the spectrum by sacrificing it at the other. We then decided not to support any amendment, unless it proved its purpose by commanding the agreement of all parties.

Dr. Immanuel Jakobovits
Chief Rabbi of the Commonwealth

The issue transcends the offices of the Haham and myself. By constitutionally acknowledging us as the Board's sole religious advisers, the Orthodox character of Anglo-Jewry is offically affirmed and maintained.

With 90 per cent of all synagogue-affiliated Jews belonging to Orthodox congregations (according to the Board's own count) we continue to be, institutionally at least, an Orthodox community.

I see no cause or reason for surrendering this traditional hegemony, unless representational functions affecting Orthodox interests were to be completely transferred from the Board to some new lay body acting for the traditional community only.

Hence, Reformist Jews are certainly entitled and welcome, through the deputies of their congregations, to play their full part in all the Board's affairs. They constitute an important section of the Jewish community, and they can and should make a valuable contribution to its welfare and interests. Their views may certainly be consulted on religious matters concerning them.

But if they seek to exploit the Board as an instrument to destroy the Orthodox complexion of the organized community, they can hardly expect support from the Orthodox majority.

If the community were not regaled with one "furore" after another over joint services and similar non-starters, it would be realized that some very significant strides have been made towards intercommunal harmony.

The bitterness of the past has abated. We now constructively cooperate, or coordinate our work, in such diverse fields as universities chaplaincy, Israel, JPA, and Kol Nidre appeals, Jews in Russia and the Arab countries, and Jewish-Christian relations.

It should also be realized that Orthodoxy (as, indeed, also Reform) has never been stronger, opinion polls notwithstanding. The best barometer by which to gauge the future patterns of Anglo-Jewry is obviously Jewish education.

Today more children and students pursue intensive Jewish studies at all levels than ever before in our history. For the first time virtually all our Day Schools (all of them, incidentally, Orthodox) and yeshivot, already catering for a record percentage of all our pupils, have long waiting lists.

At last imaginative moves are afoot for massive new school building programs, greatly improved teacher-training facilities, and the modernization of the United Synagogue, Jews' College and the ministry.

We may still suffer appalling losses by assimilation and intermarriage. But there can now be no doubt that Anglo-Jewry will remain a predominantly Orthodox community and the "faithful remnant" will be regenerated to make tomorrow's community more committed, more observant and more knowledgeable than at any time in the past.

Communal harmony will be advanced, not by paying lip-service to it, but by cooperating in, and highlighting, what unites us rather than what divides us. As for Anglo-Jewry's survival, it will certainly not depend on whether we all sit around the same table or worship at the same services, but on whether we ensure that the next generations will sit at any communal table and worship in any synagogue.

(copyright JCNS)

WHY WE RECITE AT THE SEDER THE P

Remember the eternal capital of Israel

by Adin Steinsaltz

Nineteen hundred years ago, the terrible three-year siege of Jerusalem came to an end; the Holy Temple was utterly destroyed and the city and much of the land were laid waste by the Roman Legions. Many of the Jews who survived were taken captive, the rest were banished. The conquerors were certain that this people and this faith would now perish from the earth.

Following is a brief description of one of the ways in which Jerusalem remained alive and helped to keep a people alive during the long period of Exile. Rabbi Adin Steinsaltz, who wrote the discourse, is a brilliant young lecturer and teacher as well as a writer and scholar of note. Among other things, he is now working on a new edition of the Talmud.

On the ninth day of Av, the anniversary of the destruction of the Temple, when the Jews mourn the long years of their exile, the congregants sit upon the floors of their synagogues, to chant the traditional Lamentations, and the one who leads the prayers declares, "So-and-so many years have passed since the destruction of the Temple." For the grief of banishment and dispersion is identical with, and emerges from, the grief at the destruction of the Holy City and the Temple.

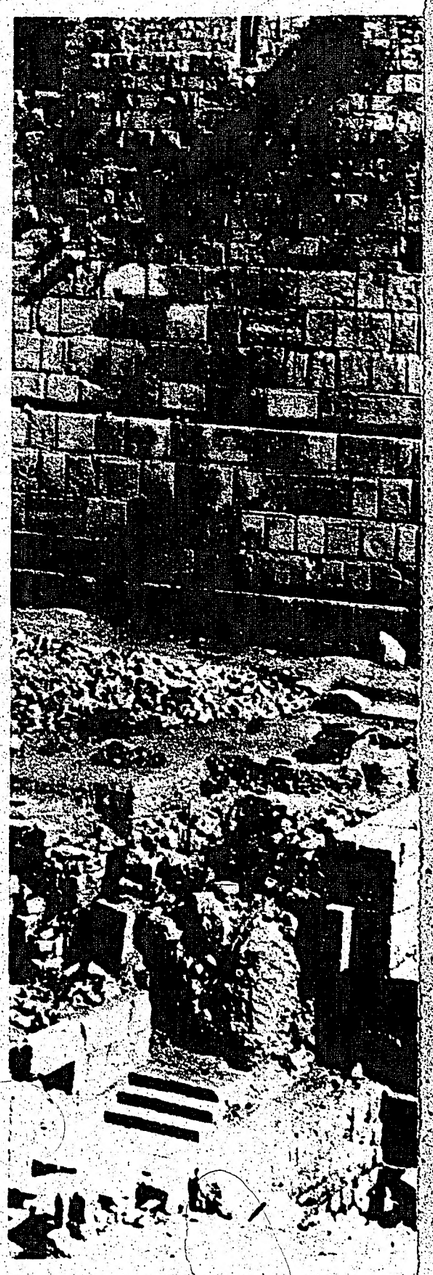
At the same time, the mourning for the ruin of Jerusalem is far deeper and more personal than would appear from its public nature. It betokens more than the loss of the most sacred of the holy places or of the national capital. It is a blow to the very existence of the people. Indeed, the whole world feels the hurt and, according to tradition, the world will not return to primal perfection until the city is rebuilt. For Jerusalem is indispensable to the well-being of the world.

We find reference to this thought in an early talmudic saying: "This world is like an eye: the white of the eye is the ocean that surrounds the world, the pigment is the world itself, the pupil is Jerusalem and the face reflected in the pupil is the Temple" *(Derech Eretz Zuta)*.

Thus, in mystical evocation, harm done to Jerusalem strikes at the light of the world. The Sages of the Talmud said: "From the day on which the Temple was destroyed no day goes by without a curse, and the curse of each day is greater than of the one before it" *(Trac. Sota, 49a)*. They imagined a cloud of mourning that veiled the face of the world: "And from the day of the Temple's destruction the sky has never been seen in all its purity" *(Trac. Berachot, 59-a)*. Again, the emphasis is on the injury done to all creation, whether it be conscious of it or not. Poignant anguish over the fallen city is, therefore, shared by all. Even the Holy One, Blessed be He, is said to sense its pangs. And the truly devout pilgrim who visits the vestiges of Jerusalem hears "...a voice murmuring like a dove, 'Woe to my children for whose sins I destroyed My house, burnt My palaces and dispersed them among the peoples of the earth. Woe to the father who exiled his son! Woe to the children banished from their father's table!'" *(Trac. Berachot, 3-a)*. For this reason it is said: "From the day that the Temple was destroyed, there has been no laughter before God" *(Trac. Avoda Zara, 3-b)*.

Consequently, the lament for the destroyed city is not limited to a single day, and much of Jewish life is marked by a continual mourning. The dramatic verses of the psalmist: "If I forget thee, O Jerusalem, may my right hand forget its cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth..." (Psalms 137) are no empty phrases for the Jewish people, but a living reality, an actual part of their daily awareness. "A man is forbidden to indulge in laughter in this world, until the time of redemption." All the occasions of life, even those of rejoicing, are marked by the pain of the loss of Jerusalem. No joy is ever total, no building ever finished. If a repast is spread for guests, the observant Jew will leave something incomplete, in memory of the destruction of the Temple. Every newly constructed house remains unfinished, even if it is only by a fragment of wall left without plaster or paint. At a wedding ceremony, ashes are scattered over the head of the bridegroom instead of a garland, because Jerusalem must be put above all other joys. And the wedding ends with the groom breaking a glass vessel underfoot, to remind the participants that no bliss can be perfect so long as the City lies waste. Jerusalem has been closer to the Jews than any other place for nearly two thousand years, an inseparable part of every rejoicing, at the core of every sorrow.

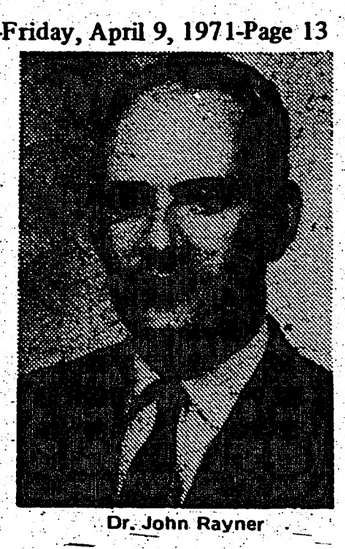
What is more, during the centuries of exile, the recollection of Jerusalem expanded and deepened. The Holy City became a concept transcending the specific spot. Jerusalem began to signify the Land of Israel as a whole,



religious observance

UNITY AND DIVERSITY

by Dr. John Rayner



Dr. John Rayner

There is a rabbinic saying: Kol ha-posel b'mumo posel -- "He who denounces others denounces them with his own blemish." What a sad illustration of that principle was afforded by the Chief Rabbi.

He protests against the "intolerance" shown to him and proceeds to give a display of intolerance which must come close to beating all records in the dismal annals of communal strife.

He says that the Reformists "defected" from traditional Judaism, implying that the division is entirely of their making. Yet one of the most remarkable facts about the history of Reform Judaism is how strenuously its founders strove to remain within the established congregations, seceding only when all their pleas for even the most modest reforms had been turned down with stony intransigence.

He alleges that the Reformists have been "insisting" on joint services. They have done nothing of the sort. They have merely made it known that they consider such services desirable -- and only on special occasions such as Israel Independence Day -- and declared their willingness to have them. The suggestion that Anglo-Jewry will "stand or fall" by such services, if it has been made at all, has not emanated from spokesmen of Reform Judaism.

He charges the Reformists with lack of tolerance for the conscience of Orthodox Jews. But they have never questioned the Chief Rabbi's right to obey his conscience. They have merely asked him to reconsider whether it speaks correctly, pointing out that there have been and are Orthodox rabbis whose conscience has spoken otherwise, and disputing his assumption that joint worship would imply mutual approval.

Christian ecumenical services do not imply that Catholics approve of Protestantism or vice versa, but merely that they wish to testify to the unity which, in spite of their differences, makes them one.

Likewise, nobody in his right mind would misconstrue the Chief Rabbi's participation in a Jewish interdenominational service as indicating that he approved of non-Orthodox Judaism; it would be seen, and generally applauded, as a gesture acknowledging the common ground which, in spite of the differences, unites all religious Jews.

But does Dr. Jakobovits really wish to "highlight", as he claims, "what unites us rather than what divides us?" His intemperate attack on Reform Judaism, suggests that he wishes, on the contrary, to minimise the common ground. How else is one to explain such vituperative phrases as "teachings and teachers that subvert the fundamental tenets of Judaism in creed and deed?" Is there a more blatant example of the "misrepresentation and abuse" to which he claims to have been subjected?

Above all, Dr. Jakobovits reveals his intolerance when he pronounces Reform Judaism to be "outside authentic Judaism." What is intolerance if not the denial of authenticity to all views except one's own?

Reformist Jews, of course, claim that their Judaism is fully authentic, and they are as competent to make such a judgement as the Chief Rabbi; but they do not therefore impugn the authenticity of other forms of Judaism. According to Dr. Jakobovits, there is only one authentic version: Orthodoxy.

Since, moreover, Orthodoxy seeks to preserve totally unchanged the rabbinic Judaism of the Middle Ages, it comes to this: that Judaism cannot be reformed at all without ceasing to be Judaism. But that is absurd, because Judaism has undergone many reforms in its history; and in view of the vast changes, social and intellectual, which have come over the world since the close of the Middle Ages, it would be strange if it were not in need of some reforms today.

But even if "authenticity" were to be defined exclusively in terms of conformity with the past (thus ruling out all innovation), it would still be a moot point which side has a stronger claim to it. In its classical period, Judaism was non-hierarchical; the Chief Rabbi pontificates. In its classical period, Judaism was marked, unlike Christianity, by almost unlimited doctrinal freedom; the Chief Rabbi refers to the Thirteen Principles of Faith as if they were some kind of Church dogma rather than one individual formulation among others. In its classical period, Judaism was flexible and developing: Orthodoxy is rigid and static.

Since the Karaites rejected the principle of development, it is legitimate to ask whether their temper is not reflected today in the Orthodox rather than the Reform side. Many more examples could be given, down to such details as this, that in classical times, Jewish worship was conducted partly in the vernacular (witness the Kaddish and the public translation of the Scripture readings) a practice which Reform synagogues, unlike Orthodox have revived.

But we Reformists have no wish to engage in mutual recrimination about "authenticity" or anything else. Slogans only befog thought and sow discord. Facts are good enough, and the fact that matters for our purpose is simply this, that there are in the Jewish community today divergent views, equally sincerely held, as to the best ways of expressing and perpetuating Judaism.

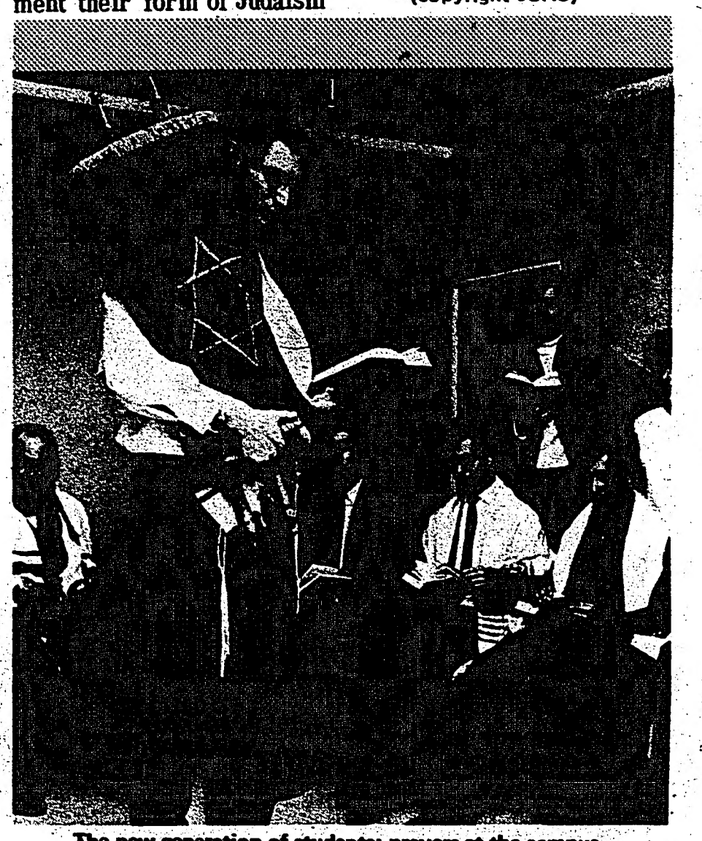
We are, in short a pluralistic community. This fact, so unpalatable to the Chief Rabbi, cannot be conjured away by the twists and turns of his Alice-in-Wonderland logic. It has come to stay, and we had better recognize it. That means among other things that it must be reflected in the community's organizations, including the Board of Deputies.

It matters little whether the Reformists comprise 10 per cent or (as seems to me more likely) 20 per cent of the synagogue-affiliated. On any showing they are a substantial section. As such, they are in justice entitled to equality of status with the United Synagogue, the hardim, etc. To secure this in the Board of Deputies has been their objective in the present negotiations since they began; it is not something which, as the Chief Rabbi alleges, they at first concealed and "subsequently revealed". That the fulfilment of this claim would be inexpedient from the Chief Rabbi's point of view is easy to see; he has not given a semblance of a reason -- how could anyone? -- to show that it is not 100 per cent just.

We Reformists have no wish to "destroy" anybody's Orthodoxy. Let the Orthodox, by precept and example, comment their form of Judaism as much as they wish, but let them not seek to impose it on a pluralistic community by maintaining an outdated institution monopoly.

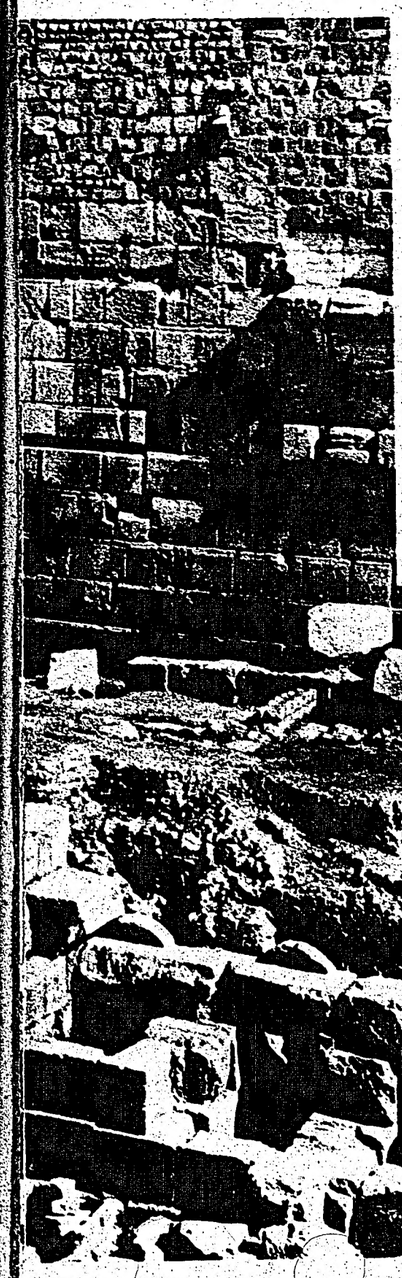
Where we agree, let us work together. Where we disagree, let us respect one another and, if we wish, try to persuade one another. That way, instead of being a cause of strife, the pluralistic character of our community may become spiritually fruitful.

(copyright JCNS)



The new generation of students: prayers at the campus.

RAYER "NEXT YEAR IN JERUSALEM!"



and a Jew coming from the Land was for generations called *"Yerushalmi,"* a Jerusalemite. The Talmud, compiled over long years in the Land of Israel, and assembled in Tiberias and Caesarea and other cities of the Land, is entitled, "The Jerusalem Talmud." For Jerusalem was seen to contain within itself the quintessence of the Land as a whole. Ultimately, Jerusalem and Zion—another name for the city—came to represent more than any kind of geographic location or a spiritual centre. In Jewish mysticism, it became a symbol of the eternal "Rose," sign of the *Shechina*—Divine presence—identified with the mystic term *malchut*, Kingdom. In mystic thought it was the point of contact between the infinite and the finite. It was where time and place met, and all that was beyond time and place. It was the point where "the silver cord" of Divine influence touched everyday creation. The poem "Come My Beloved" by Rav Shlomo Alkavets, which, almost as soon as it was composed, was adopted as a central song in the Sabbath liturgy, is in fact a mystic song of yearning for Jerusalem: it blends the redemptive longings of the people of Israel and of the world, and focuses those longings on the Holy City. When the Jews used to say, "the city," they meant Jerusalem. For this earthly city of God reflects the essence of the people as a whole. It stands for the *Shechina* in exile, and stands no less for the world in its agony and suffering. Thus the ravaged and abandoned city awaits redemption and fulfilment. Its rebuilding signifies alike the renaissance of the Jewish people and the revival of Jerusalem's ancient covenant with that people and with the whole world.

Mystic Jerusalem did not blur the conception of Jerusalem as a real earthly centre of habitation. Even in the darkest days of tyranny and persecution, when no Jew might dwell there, Jerusalem was held to be the capital of the children of Israel. As long as outer circumstances do not permit the life of the nation to be centred in Jerusalem, the institutions of Jewish religious law *(Halacha)* cannot have their full effect. Meanwhile, all over the world, Jews turn towards the city when they pray and synagogues are so built that the Ark of the Law faces Jerusalem.

It is also the ardent desire of the individual Jew to be in Jerusalem and to live there. Even the dry legal code affirms that the will to live in Jerusalem overrides all other reasons given for a course of action. Over the centuries, this was very seldom a practical possibility, but the hope never faltered. So that, at the end of the Passover Feast, with its celebration of release from bondage, the last words declaimed are: "Next year in Jerusalem." For many generations, it was customary to write in every marriage contract: "The wedding will take place on such-and-such a date in Jerusalem. However, if by then redemption has still not come, it will take place in... (another specified place)"—which is to say that the only suitable place for the couple to live was Jerusalem.

The psalmist says: "Jerusalem is builded as a city that is compact together" (Psalms 122), and this is traditionally interpreted as referring to its double nature. On the one hand, there is the earthly Jerusalem below, on the other, the higher Jerusalem, wherein is to be found all the majesty of the celestial world. This higher Jerusalem is conceived as hovering over its counterpart. Yet, it is dependent on the terrestrial city and springs out of it. "Said the Holy One, Blessed be He, I will not come into the heavenly Jerusalem until I come into earthly Jerusalem" *(Trac. Taanit, 5-a)*. The two cities, the one arrayed against the other, cannot find perfection until the people of Israel are once again in their own unique capital: "Jerusalem is builded as a city that is compact together, whither the tribes go up... to give thanks unto the name of the Lord."

An Israeli short story

by Alexander and Yonath Sened

ANOTHER ATTEMPT

Alexander and Yonath Sened, of Kibbutz Revivim, are a writing team, man and wife, who have published a number of novels and short stories. Their most recent novel, "Another Attempt," is a simple, moving account of a woman, Martha, who has emerged from the Nazi terror in Europe with a serious heart condition, and who has decided to risk her life by having a child. Following is an excerpt, translated by Miriam Arad, of one of the scenes in the hospital where Martha has to spend the last months of her dangerous pregnancy.

The most dreadful hour in hospitals. Before dawn. The deserted corridor, dimly lit. It's cold. The radiators have cooled off as well. The large hand of the electric clock skips on. Two minutes, silence, two minutes. Fatigue is numbing the limbs of the night-nurses. A man who has been summoned by an urgent telephone call is sitting on the wide, empty wooden bench. A nurse is hushing his sobs lest he disturb the patients. Maybe even the nurse feels oppressed at this hour.

No, it's Mrs. Cahana who is crying. Softly of course, and the stifled sound wouldn't have awakened Martha if she had really been asleep. She lies there thinking it over: is it just her own wish, or will it also help Mrs. Cahana if she gets out of her bed into the cold night air to go and sit by her. How much comfort is withheld from people because of such circumspect reasoning?

She moves slowly to her bedside, careful not to bend over the pillow and not to ask how she can be of help.

Tell me if you'd rather be left alone.

Silence, she herself watchful, tense, as she has almost forgotten she could be. Then sharp as an arrow the realization that she must sit here, like this, upright against the back of the chair. That she is shivering with the cold. Alright, let it be cold. Just a little patience and then the black window will open out into the night. The silence of this woman wrapped up in her grief.

I'd like to know . . .

The whispered voice startles her, as though they had meant to stay silent until morning.

Yes, Mrs. Katia?

I'd like to know where I have sinned so badly.

Alert listening and this blackness of the night in the window. So many things Martha has let slide, so much of her has been lulled to sleep while nurturing this creature that is kicking inside her now. Yet even his kicks do not distract her vigilance, they are only recorded.

Sinned? Why?

This is the third time it has happened to me . . . Bleeding, and it's all over. I'd like to know where I have sinned so badly that only to me it is not given to raise a name.

Now the window has opened onto the night. To raise a name. Sounds familiar. Biblical? The ritual of the tribe. Later, disembodied, turned into "raise a name" without the appendage. And one may give that up as well. There are grounds enough for giving up, convincing grounds.

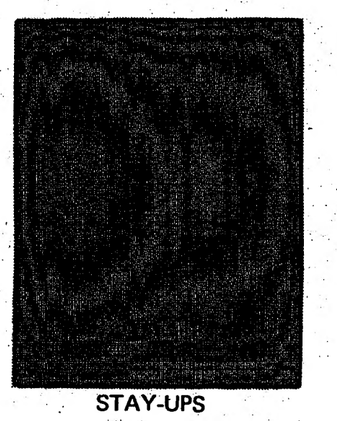
Mrs. Cahana . . .

Yes.

What has sinning got to do with it, Mrs. Katia?

It was only two or three days ago that she had got to the bottom

(Cont. on page 20)



STAY-UPS

Fit Lon

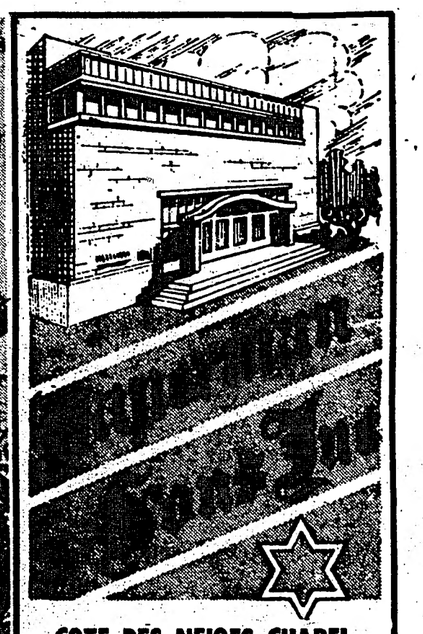
NON-RUN PANTY HOSE

PANTY HOSE and a complete range of fashion hosiery with Exclusive Fit Lon nylon.

Avalon Hosiery Limitée producers of Butterfly brands.

5090 Hochelaga St., Montreal — Que. Tel: 255-8871

Jewish Musicians,
by Leonid Pasternak



COTE DES NEIGES CHAPEL
JEWISH FUNERAL SERVICES
OF DISTINCTION FOR OVER
HALF A CENTURY
OUR SERVICE IS BUILT
ON THE BASE OF
UNDERSTANDING KNOWLEDGE
& EXPERIENCE
733-7101
5605 COTE DES NEIGES RD

Passover Greetings from

M. and Dr. K. Goldberg,
MERLIN HOSIERY MILLS,
5630 Durocher Avenue,
Montreal 154, Quebec

PASSOVER Greetings TO ALL OUR JEWISH FRIENDS

L'hotel WINDSOR
Dominion Sq., Montreal, Que. Tel. 866-9611

THE TRUTH ABOUT HER

BY SYLVIA ELIZABETH MAULTASH-WARSH

Sylvia Elizabeth Maultash-Warsh holds an M.A. in linguistics from the University of Toronto and is married to a physician.

This story is an excerpt from a novel, with Toronto as its locale, called "The Truth About Her".

Spadina Avenue in Toronto is where you go if you're looking for bargain basements, delicatessens or fresh fish. Each day of the year the Avenue looks like a potpourri of types and characters straight from intriguing novels: immigrants from neighboring streets doing their usual shopping in old loose hand-me-downs probably acquired from some old-time clothing peddler on the street; middle class ladies and gentlemen stylishly coiffed and attired, searching from store to store for bargains in clothes and food; even some desperate sad-eyed men creeping slouched over on their way to the Scott Mission for a handout of soup or bread. Behind the Avenue, where narrow streets are choked with cars and people, is an exciting city within a city. Summer or winter, the crowds beat the pavements of Augusta and Baldwin looking over the merchandise, stinking hoards of fresh fish on lines, barrels and baskets of unusually handsome fruit at even handsomer prices, strictly kosher meat and poultry.

Within walking distance of the Market, in an old building that must have been magnificent during some other century, was a dry goods store which had also seen better days. On the second floor of this antique lived the elderly storekeeper and his wife. On the third floor, lived the storekeeper's daughter with her husband and children. One tiny room on this floor was rented out to a private detective named Hoffman. He was an unusual tennant to be sure; the others were often tailors, but one thing he had in common with the others there: he was a loser.

Every morning he would drag himself up the two flights of narrow treacherous stairs and slink sleepy-eyed into his cubicle which was dark and oppressive save for the shuttered window behind the small desk. The room was cluttered from floor to ceiling with papers and books and dust. But mainly with dust. The desk with its old typewriter was like an oasis, a resting place amid countless obstacles which covered most of the floor. Arnie Hoffman would tiptoe over and around as much as he could on entering the room and when he reached the chair at the desk, he would heave a great sigh of relief and sit down, brushing away the dark curl that inevitably fell over his forehead in the effort.

Although he was in his mid-thirities, his hair was still thick and unruly with the vaguest hint of thinning at the temples. He was of medium height and build, the kind of man people didn't notice when they passed on the street. In fact his appearance was infinitely forgettable although he did have a strong firm mouth line -- mama had always liked that mouth. He would go far, she used to say, with a mouth like that. His nose was a little curved but undistinguished, and his eyes were dark, well-rimmed with lashes. Those eyes could have been memorable -- they were handsome enough -- if not for an idiosyncracy that had developed sometime during adolescence: the expression in his eyes was always the same, it never changed, never betrayed for a second what he felt. That was Arnie's way of shouting to the world, "Look! You aren't hurting me anymore. I don't feel your barbs and bullets anymore so shoot away. You won't even come close."

His mama had always wanted him to be a lawyer or at least an accountant like all her friends' sons. But many years before his bar-mitzvah, while mama had read the financial sections and stock pages of the Daily Star to him, Arnie had hidden his face in detective comics and tried to blank out all the figures she read aloud by the Hound of the Baskervilles and other memorabilia. Sherlock Holmes, Dick Tracy and other exciting fantasies had inspired him at a young, impressionable age. Well, he had won out over his mama who was long gone. Or had he?

To say that Arnie was not a successful detective was an understatement. His scant clientele consisted of a few husbands looking for wives and wives looking for husbands, desperate people who had suddenly lost their parents or children, people who didn't know where to turn after the police had given up. Ours is a misplaced society, he would say. One old lady even came to him to find her dog. He never did.

The real trouble with Arnie as a private eye was that he looked untrustworthy because of those unchanging eyes. People expected the person they hired to sympathize, feel something, and if Arnie ever did feel something, he hid it well enough so that no one ever knew. Not that he was entirely trustworthy -- he would not try to resist an opportunity if it arose. And it wouldn't have been the first time he had overlooked an important lead in order to miss finding someone because, in the middle of a case, his client had switched from the searcher to the searched. He would just as soon find someone for money as not find someone. His ethics in financial reckoning would have made him a hero in the business world and to accountants everywhere, but as a private eye, it was obvious they were proving his downfall.

The only people who ever knocked on his door had found his name in the telephone book -- no one ever recommended Arnie Hoffman. Either that or they had seen his name on the mailbox downstairs. Even then, when they saw his tiny dusty office with papers crowding every corner and when they had discussed their prolem with Arnie whose eyes never flinched even through the most heart-rending of tales, they got up, saying they would call again after discussing the situation with a friend, since they weren't really sure they required his services. They usually never called back.

Because of his alley-cat ethics, the cops at the College Street station knew him well. When Arnie was working on a case and asked to check through their files, their attitude was one of restrained tolerance. But when he was charged with frequenting a bawdy house or gambling not to mention other minor offenses, they were only too happy to carry out their duty and book him.

He was sitting in his claustrophobic office one morning, his face in his hands, wondering how he would pay Mrs. Mannheim this month's rent. He had a pretty good tip about a horse in tomorrow's race. If he called the bookie now. . .As he dialed, someone knocked on his door. Arnie slammed down the receiver. He wasn't used to anyone knocking on his door. The outline of a large man with a hat shadowed the bubbly translucent glass of the door. Well, it didn't look like the cops. Could it be a prospective client? He asked himself almost rubbing his hands.

"Come in!" he said and stood up.

A rather tall man in a heavy black coat with a persian lamb collar stepped in confidently with outstretched hand. The papers rustled under his feet as he walked towards him.

"Mr. Hoffman?"

"Yes. . ." The expression in Arnie's eyes never changed.

"My name's Barclay. Randall Barclay."

They shook hands.

"Uh, sit down, sit down Mr. Barclay. What can I do for you?"

The man had sharp features -- a jagged pointed nose and angular hazel eyes. The mouth was drawn taut like a straight line. He was almost geometric.

"You look like the kind of man I can come to the point with. My wife's missing."

"Umhmmm." His brown eyes took in the expensive coat. "How long has she been gone?"

"Almost three weeks now." The man's expression became absent-minded, dejected as he stared past Arnie. But he came back quickly when Arnie asked, "Why did you wait till now to start looking for her?"

"But I didn't." Mr. Barclay was eager to explain. "I went to Hollister and Rhodes, you know, the big private eye place on Bay Street, as soon as I realized she'd gone."

Yes he knew the place, he had lost half his clients there.

"And?" Arnie prodded him.

"And nothing. They couldn't find her. But I really think the company has gotten too big to be efficient. They're so busy, I don't think they cared whether they found Miranda. Everytime I went I had to make an appointment. Even then, I had to wait like in a doctor's office."

Arnie nodded sympathetically.

"So you came to me, a one-man operation."

"Yes, I knew if anyone could help, you could."

Arnie smiled, almost embarrassed by the flattery. Mr. Barclay had gained sympathy by putting all his trust in him, as people seldom did. Barclay was only telling him what he had felt all along, that the big modern outfits were too big, too impersonal. This man saw Arnie's true worth.

"Well I'll certainly try, Mr. Barclay." The man's straight mouth spread into a linear smile.

Arnie leaned back in his chair to mark the beginning of a new discussion.

"Now please, Mr. Barclay, start from the beginning. When was the last time you saw your wife?"

The man sighed heavily, also sinking back into his chair.

"I left one Friday morning to go to the office. We had had toast and orange juice for breakfast Miranda and I. . ."

"You needn't go into that much detail Mr. Barclay."

"Oh, yes." He thought for a second to organize his interrupted thoughts. "Well, when I came home in the evening. . .she was gone."

Arnie was slowly nodding his head, looking at the ceiling as if concentrating. "Was anyone else at home with your wife when you left?"

"Yes. Lucille, the maid and Roger, my valet."

A maid and valet, eh? Well he certainly knew his suckers. But how could he think of this man, this man who trusted him so utterly, how could he think of him as his victim?

"Anyone else?" The man stared down at his large bony fingers. "Mr. Barclay?"

He looked up suddenly with a questioning expression.

Arnie repeated, "Anyone else?"

The man began to fidget with his coat. "Uh, I'm not sure."

"Well, if there were anyone, do you have any idea who it would be?"

The man's angular eyes narrowed and looked behind Arnie, out the window. "I have an idea."

Arnie's mind leaped ahead. "Did she run away with someone?"

Mr. Barclay hadn't taken his eyes from the grey light of the window but now nodded slightly. "She had a lover. I suppose I can't blame her, she's quite a bit younger than me. I don't suppose I satisfied her."

What an admirable man thought Arnie. He was almost forgiving.

"Uh, pardon me, Mr. barclay, but if we do find her... isn't there a good chance she won't want to come back to you?" Arnie looked almost apologetic, as apologetic as his expressionless eyes would allow. "I have to ask these questions."

Mr. Barclay waved his large hand in the air. "I understand. Well, Mr. Hoffman, Miranda would object at first. But when I tell her about Ronald, she'll thank me and beg to come home."

"What about Ronald?"

"He's a gold-digger. You see, Miranda has access to a lot of money. This Ronald somehow arranged to meet her through mutual friends and began to seduce her. Not that Miranda was ever an angel, she's had lovers before. But this one convinced her to run away with him and now he's after the money."

"You knew about the others?"

"Oh yes. Miranda didn't know I knew, I never brought it up. I thought, if she needed the diversion so badly, it would make her miserable to deprive her. So I just ignored it. I coulnd't even blame the man. After all, Miranda is a very desirable woman."

This man was amazing, thought Arnie. How could one man be so generous and understanding? If it had been his wife, he would have packed up his money and left her flat long ago. Ah well, this only proved that mama had been right: nice guys finish last.

"About the money, how does she have access to it?"

"Well, we have joint accounts and much of the property is in her name."

"Do you think that was wise?"

"I always trusted my wife before."

"Umhum. And the only way to change that would be to get her signature, am I right?"

"I'm afraid so." Arnie nodded his head knowledgeably.

"What is Ronald's full name?"

"Cleaver."

"What did this. . .Ronald Cleaver do before he met your wife?"

"I don't know. He probably found other rich women to victimize. He was a very good-looking man. Tall, fair-haired. Innocent blue eyes. Charming. The perfect gigolo." He looked up at Arnie. "I was no match for him. He knew that."

Poor Mr. Barclay. He wasn't bad-looking. Just geometric. A perfect mate for a plastic triangle, thought Arnie, the kind he used to use in high school geometry.

"Do you have a picture of your wife?"

"Yes. . ." He leaned to one side and reached into his coat pocket. "She's a beautiful girl. . ."

Arnie reached for the small portrait from across the desk. "Yes, she's very attractive."

The picture showed a dark-haired girl, about 23, 24 in a revealing dress. Arnie could see from the self-confident pose she was the cheating type. In the background he saw what looked like a very classy living-room.

"Did you take this picture?" Mr. Barclay nodded modestly. "It's very good."

"I'm an amateur photographer. We have our own darkroom downstairs."

"Does your wife have any close friends or relatives? Someone she might confide in?"

Mr. Barclay hesitated a moment then answered, "Yes. But there's something you'll find out about Miranda. Only I knew her as she

(cont. on page 16)

Passover Greetings from

THE TORONTO FRENCH SCHOOL

AN ENRICHED BILINGUAL EDUCATION FOR YOUR CHILD

Pre-School and Grade School classes in Central Toronto, Don Mills and Mississauga, including special classes to integrate the older child.

REGISTRAR: Telephone 481-6446

Cordial Best Wishes for Passover

The Gold Shoppe

85 BLOOR ST. W. (at Bay) — 923-5565

OPEN THURSDAYS TILL 9

PASSOVER GREETINGS

TAPE CARTRIDGES, CASSETTES, CAR & HOME STEREO EQUIPMENT

MUNTZ

3222 DUFFERIN ST., 2 Blocks South of Yorkdale

STEREO-PAK

We extend sincere Passover Greetings to the Jewish Community

ISRAEL HISTADRUT CAMPAIGN

14 Viewmount Avenue
Toronto 19 — 787-0264

COMPLIMENTS OF

PRIMEAU ARGO BLOCK CO. LTD.

170 BROCKPORT DRIVE

REXDALE

677-4392

THE TRUTH ABOUT HER

(cont. from page 15)

really was. The face she showed to the world was... how should I put it. . .a fraud. All her friends will tell you she's sweet, naive, incapable of what I've just described to you. She had a way of twisting people around her finger, making them do whatever she wanted. No one will say an unkind thing about her, you'll see. Oh, she was clever, but she met her match this time."

Arnie was tapping a pencil against his downturned mouth as he listened. What a despicable woman this was, to take advantage of a man like Barclay! He would find her and drag her back by the hair. Arnie couldn't remember the last time he had felt such strong resolution, such genuine motivation. His other clients had first asked the fee for services, then, if the price was right, continued on with their problems. This man hadn't inquired about salary, didn't seem remotely interested in it; what's more, he hadn't taken the entire cluttered office into one prolonged critical gaze upon entering as everyone else did. He had just come in and offered Arnie his hand. He was a gentleman. And, for some reason, he trusted Arnie. Despite his claim to efficiency and personal service, Arnie knew, at heart, that if the big company on Bay Street hadn't been able to find her, she was probably irretrievable. And so, in full knowledge that he didn't deserve it, and fervently wishing on the other hand that he did deserve it, Arnie was grateful to Barclay for the limitless trust he was bestowing upon him.

Suddenly Mr. Barclay looked down at his watch. "Oh dear, I'm afraid I must be going."

"But we've just begun..." Arnie protested.

"Well Mr. Hoffman, how about joining me for dinner tomorrow evening? We can continue where we left off?"

Arnie was surprised. No client had ever invited him to dinner before. "Uh, thank you. Yes, we can carry on then," he stammered embarrassed.

Mr. Barclay held out his hand and as he shook it, Arnie realized absently he hadn't asked him to remove his coat. He would have to work on his desk manners. He also noticed as he shook Barclay's hand, the smooth whiteness of it. It looked unusually smooth and clean, as if someone had sat up all night by Barclay's bed as he slept, polishing it with pumice. But as he stretched the hand out reaching for Arnie's, an almost furry arm, black and vulgar peeked out from the coat. Arnie stared at the profusion of dark hair, still dazed by the offer of dinner, and absently noted the stark contrast between the exquisite hand and the ape-like arm. It dawned on him, in the back of his mind so that he didn't remember later, as a slight fraud, a petty deception showing the world such an exquisite hand when underneath. . .

Passover Greetings from
PERETZ ALWAYS DELICATESSEN
2014 Bathurst Street
782-3278

Passover Greetings from
RICHARD BRACK STEREO
131 Bloor Street West
Toronto, Ontario — 920-9888

PASSOVER GREETINGS FROM
PLUMBERS & STEAMFITTERS UNION LOCAL 46
132 JARVIS ST.
TORONTO 210
364-6179

Passover Greetings from
SUPERIOR OPTICAL CO.
Dispensing Opticians
Contact Lenses
236 Bloor Street West
Toronto — 922-2116

PASSOVER GREETINGS
to our Jewish Friends
BATHURST SUNOCO SERVICE
3390 Bathurst Street
Toronto 19 789-3792

Passover Greetings from
SHULLY'S INDUSTRIES LTD.
and Associated Companies
100 Toryork Dr. 749-1234

Passover Greetings from
DELTANNE CONSTRUCTION
4800 Dufferin Street
Toronto, Ontario - 630 - 9290

Passover Greetings from
B. Bratty and Son Ltd.
38 Lepage Court
Downsview — 630-7800

PASSOVER GREETINGS
from
CROWN WALLPAPER CO.
88 RONSON DRIVE 249-1201
REXDALE

Mr. and Mrs. Samuel Ciglen
Park Tower West
400 Walmer Road
Toronto
Extends sincere Passover Greetings
to all their friends

Passover Greetings
To our Jewish Friends and Customers
Bring a little more joy for your Passover table with our quality chocolates. Made under supervision of Canadian Jewish Congress at our regular price.
Lieberman Splendid Home Made Chocolates
896 Eglinton Avenue West
Toronto, Ontario — 782-6997

Sincere Passover Greetings
FINE PAINTINGS
MAKE FINE GIFTS
Shop for them at the
FREDERICK THOM GALLERY
194 Bloor St. West
Toronto
921-3522

STATE ELECTRIC CO.
73 BRIDGELAND AVE.
TORONTO 390
789-4306

Passover Greetings from
CRAFT - TEX HOSIERY MILLS LTD.
361 Sorauren Avenue
Toronto 3 — 537-3915

Passover Greetings from
HUNGARIAN FLORIST
1096 Bathurst Street
Toronto — LE2-0864

Mr. & Mrs. Maurice Skolnick
and Mother
3575 Bathurst Street,
Toronto 19, Ontario
782-0840

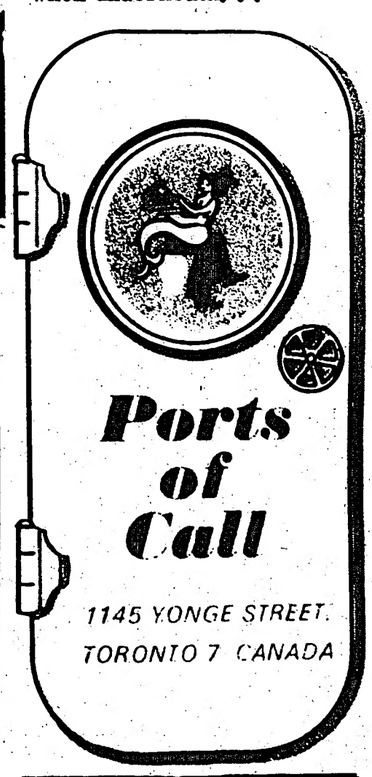
Passover Greetings from
Seaway Trading & Electronics Ltd.
937 Queen Street West
Toronto — 364-0108

Celebrity Shoes Limited
53 HYMUS RD.
SCARBORO
751-8112

DAVID'S MEN'S
AND BOYS' WEAR
42 MAIN STREET E.
WELLAND, ONT.
734-3527

Passover Greeetings from
Ben Walker's Jewellery
110 Vesta Dr.
Toronto

Passover Greetings from
COLLEGE FURNITURE LTD.
508 Eglinton W.
Toronto
487-3434



GALERIE DRESDNERE
130 BLOOR ST. W.
TORONTO 5
923-4662

Passover Greetings from
D. DWORKIN & CO.
525 Dundas Street West
Toronto, Ontario — 364-9337

Passover Greetings from
Wrought Iron Crafts Ltd.
3569 Dundas St. W.
Toronto
767-3835

Passover Greetings from
WELLER COLLEGE LIMITED
2 St. Clair Avenue East
Toronto

Passover Greetings from
USHER'S SURPLUS FOODS
1266 Queen Street West
Toronto, Ontario — 531-3514

Passover Greetings from
SALERNO PIZZERIA
1764 Eglinton Avenue West
Toronto, Ontario — 783-3319

PASSOVER GREETINGS
Sam Strauch
takes this opportunity of extending Sincere Good Wishes to the Jewish Community
37 Canton Ave. DOWNSVIEW, ONT. 249-2411

Cordial Greetings at Passover
QUO VADIS DINING LOUNGE
375 Church Street (1 block south of Carlton Street)
368-8152
French Cuisine, Fully Licensed

Passover Greetings from
F&B FREEMAN SIGNS
REAL ESTATE SIGNS * TRUCK LETTERING
PLASTIC SIGN & GRAPHICS. 633-1565

Passover Greetings from
DEVON ICE CREAM
108 NASSAU STREET. TORONTO 2B
363-2456

Passover Greetings from
REGENCY TOWERS HOTEL
89 AVENUE ROAD - TORONTO
416-923-1116

Passover Greetings from
H. & I. BROADLOOM LTD.
78 Signet Drive, Weston, Ontario Telephone 749-1360
WHOLESALERS AND CONTRACTORS
supplying broadloom to
apartments—hotels—motels and institutions

Passover Greetings from
SAN MARCO RESTAURANT
1231 St. Clair Ave. W. 532-4649

SINCERE WISHES FOR PASSOVER
MR. M. TENENBAUM
5 Stormont Avenue
Toronto, Ontario

PASSOVER GREETINGS
Medusa Products of Canada Ltd.
20 BLOOR ST. W.
TORONTO
921-3784

PASSOVER GREETINGS
from
GENERAL WIRE AND CABLE CO.
609 William Street
Cobourg, Ontario
364-6432

INVESTMENTS LIMITED
THE FINCH CENTRE
1111 Finch Avenue West
Extend cordial best wishes for the Holiday Season

ARABISTS AND RESEARCHERS OF JUDAICA

by Karen Gershon

a special CJN report

Jerusalem. - Contemporary material on Arab nationalism is now included in the comprehensive collection on Islam at the Jewish National and University Library, where Arabists peacefully sit facing those researching Judaica in a joint reading room on the Givat Ram campus of the Hebrew University of Jerusalem.

The library department serving the Institute of Asian and African Studies at the University reflects the emphasis of the Institute: the needs of those concerned with Arabic and Islamic studies. These were the main subjects when the School of Oriental Studies was founded in 1926, a year after the University was opened. Its change of name in 1962 was followed by a broadening of its program, which now comprises six departments: Muslim Culture, History of Islamic Countries, Arabic Language and Literature, Chinese Studies, African Studies and this year, also Iranian and Armenian Studies.

COMPREHENSIVE COLLECTION

"With regard to the Far East, we are a very new library," Mrs. Gail Levin, the librarian, explained, "but concerning Arabic and Islamic Studies -- I think we compare quite favorably with other libraries in the world. We are very strong on the Arabic language, and have almost everything in the field of classic Arabic literature -- on modern literature we have to be more selective, but we are building up a good collection in this sphere as well." The library's collection on Islam is comprehensive, including coverage of history of the Middle East.

The Asian and African Department of the Jewish National and University Library contains more than 1500 manuscripts in various eastern languages; 30,000 books written in Arabic characters are listed in a separate Arabic catalogue; besides Arabic books, this includes those in Persian, Urdu, and Ottoman Turkish (modern Turkish is written in Latin characters and therefore included in the general catalogue -- as, incidentally, are transliterations of the particulars of Chinese and Japanese books.)

ARABIC NEWSPAPERS PUBLISHED IN ISRAEL

Between twenty and thirty newspapers and periodicals in Arabic are published in Israel today, including three daily papers and 25 weeklies and monthlies; every other periodical of value, including those published in Beirut, Cairo and Damascus, is also available in the library in Jerusalem, as are all books of any importance published currently in the Arab countries.

"As a national library we serve not only the other universities in Israel," Gail Levin explained, "but also anyone in the country who needs books in Arabic or on Arabic subjects. Former Arab students who have returned to their villages as teachers, for instance, depend upon us for material."

The Department also deals with bibliographical queries and other requests from all over the world. Recently, a student at McGill University in Montreal, Canada, writing his thesis, required a copy of a lecture delivered at a congress in India in the sixties by one of the Orientalists of the Hebrew University; a request from the London School of Oriental Studies for pamphlets on summer courses in Arabic was also addressed to the library department. The Six Day War has opened exciting new possibilities for Arabists intent on doing field research.

HISTORY OF EGYPT IN SIX LANGUAGES

The Asian and African Studies Reading Room is open daily almost until midnight; here anyone interested, including those in no way connected with the University, will find any book of the Department available on request, and also 12,000 reference books -- encyclopedias on Islam in English, French, German and Turkish as well as in Hebrew and Arabic, or, for instance, a history of modern Egypt in all these languages. Books dealing with the Middle East in medi times tend to treat the area as an indivisible whole; contemporary coverage, detailed and comprehensive, includes such publications as the Year Book on the Palestine Question brought out in Beirut.

According to the praise bestowed upon it by people in a position to judge -- professors who have done research in other countries, for instance -- the reading room provides excellent facilities for scholars and students alike. It is housed in one half of a vast hall shared by the reading room for Jewish Studies. On the shelves, books belonging to the two departments stand in contiguous lines, identifiable by the green or yellow labels bearing their Dewey classification.

In an upstairs section, the stress is on Japan, China and India -- the subjects studied at the Hebrew University. "The development of the Institute of African and Asian Studies -- its increasing interest in Africa and the Far East -- naturally influences the development of our library," Gail Levin said. A glance along the shelves of the reading room makes it apparent that in Israel, side by side with Jewish Studies, the proper study of man remains his neighbor.

HUSSEIN'S OFFENSIVE

London, (JCNS). - Jordan is about to mount a large-scale propaganda and diplomatic offensive on Jerusalem, reliable Western sources have disclosed.

King Hussein has sent a personal letter to Pope Paul VI, denouncing Israel's policy in Jerusalem, in particular the Government's housing program.

The letter is said to have been delivered to the Pope by special messenger last Wednesday.

Hussein also plans to send similar letters to Archbishop Athenagoras in Istanbul and to the leaders of Roman Catholic countries.

In addition the heads of the three Christian rites in Amman, the Greek Catholic, the Orthodox and the Latin, have also written to the Pope, asking him to give some indication of his disapproval of Israeli policy on Jerusalem.

They also intend to send messages to the British, French, American and Soviet Governments, denouncing "Zionist policies".

Hussein said last Tuesday that Israel's attempt to retain control of Jerusalem was creating a "very, very dangerous situation."

In a radio interview in Amman he charged Israel with attempting to "strangle the city in terms of the rights of Moslems and Christians".

PASSOVER GREETINGS FROM
ACME LATHING CO. LIMITED
73 ALNESS STREET, DOWNSVIEW

Passover Greetings from
AIMCO AUTOMOTIVE INDUSTRIES
5150 DIXIE ROAD
COOKSVILLE
625-1830

Passover Greetings from
MARY KOROLNEK IMPORTS
2788 Bathurst Street
Toronto, Ontario
787-0624

Passover Greetings from
Samuel Kleinberg Jewellery Co.
825 Eglinton Avenue West
Toronto – 789-7557

Passover Greetings from
CAMARRA PASTRIES AND PIZZERIA
2897 Dufferin Street
Toronto, Ontario – 781-4107

Passover Greetings from
C.H. Klager Textiles Ltd.
147 Spadina Avenue
Toronto 2, Ontario – 366-6429

Passover Greetings from
PIONEER TIRE LTD.
208 Evans Avenue
Etobicoke – 259-7863

Passover Greetings from
La Chaumiere Restaurant
77 Charles Street East
Toronto – 922-0500

Passover Greetings from
WIPERS AND WASTE PRODUCTS
642 Rogers Road
Toronto – 653-7074

Passover Greetings from
ZOLTAK ESSO SERVICE
908 Sheppard Avenue West
Downsview, Ontario – ME3-6840

Passover Greetings from
DAVID WALFISH, Q.C.
156 Danforth Avenue 461-3583

PASSOVER GREETINGS FROM
MURRAY & CO. LTD.
(Insurance and Mortgage Brokers)
158 University Avenue 366-8801

Best Wishes for Passover from
NORTOWN KOSHER MEAT MARKET LTD.
892 Eglinton Avenue West
Toronto, Ontario – 789-2921

Passover Greetings from
LA SCALA
DINING ROOM
1121 Bay Street Toronto WA5-1216

Kelson Spring Products Ltd.
108 BRANDON AVE.
TORONTO 4
534-1118

CHAS. SAMMUT LTD.
513 ROGERS RD.
TORONTO 339
653-7066

Passover Greetings from
FEIN YARNS
50-52 Colville Road
Toronto 15 – 241-3559

Passover Greetings from
WIENER ELECTRICS LTD.
Manufacturers of Fluorescent Lighting Fixtures
Toronto, Ontario

Passover Greetings from
NINO PIZZERIA
2459 Yonge Street – 487-7369

Passover Greetings from
HANDLEMAN CO. OF CANADA LIMITED
132 Manville Road Scarboro
759-1166

HATTIN, MOSES, SUGARMAN & COMPANY
Chartered Accountants
180 University Avenue, Toronto, Ontario
363-5093

Passover Greetings from
Four Seasons Landscaping
1050 Sheppard Avenue West
Downsview, Ontario – 633-1818

Passover Greetings from
York Steel Construction Ltd.
75 Ingram Drive
Toronto, Ontario – 241-5283

Passover Greetings from
GLOBE PRINTING & LITHOGRAPHING LTD.
149 STERLING ROAD TORONTO 3
536-6358

WYCLIFFE KOSHER MEATS LTD
6245 Bathurst Street
Willowdale, Ontario – 223-7982
5851 Leslie St. 225-8867

Downsview Strictly Kosher
Poultry, Meat & Fresh Fish
554 SHEPPARD AVE. W. 630-3633 DOWNSVIEW
under supervision of Vaad Kashrut of The Canadian Jewish Congress and Rabbi A. Price

Passover Greetings from
Le Gourmet Dining Lounge
3479 YONGE STREET 489-8845

Passover Greetings from
COLEMAN'S RESTAURANT
3085 Bathurst Street
Toronto 19, Ontario – 789-1141

Passover Greetings from
HOME JUICE COMPANY LTD.
175 Fenmar Drive
Weston, Ontario – 741-0710

Passover Greetings from
A B C TAXI
24 Hour Service
"A car when promised"
364-1111 534-1111

Passover Greetings from
BURD-BARRETT
86 Bathurst Street
Toronto 2B – 362-5271

Passover Greetings from
House of Appel Fur Company
Israel Appel and Charles Appel
119 Spadina Avenue – Toronto – 363-7209

Passover Greetings
ARNOLD LUMBER LTD.
1345 Dufferin Street
Toronto, Ontario – LE7-2128

Passover Greetings from
ALBEN FURNITURE
2858 Danforth Avenue
Toronto, Ontario – 698-5539

Passover Greetings from
JURGEN'S DINING ROOM TAVERN
81 St. Clair Avenue East
Excellent Canadian – Continental Foods
Licensed by L.C.B.O.
Sidewalk Cafe – Late Evening Snacks

Passover Greetings from
PACKHAM CLEANERS
1108 Eglinton Avenue West
Toronto, Ontario – 782-1011

Citrus fruits

by Judy Carr

AN AGE-OLD DELIGHT

exclusive JCNS report from Jerusalem

Experts differ about the exact origin in time and place of citrus fruits. We know, however, that they originated not in the Middle East but in South Asia and the Malayan Archipelago. By the eighth century BCE the luscious fruits were widely cultivated in China. Later they reached India and, from there, Arabia via the Red Sea.

"Sweet China Oranges. Sweet China"— a Jewish orange vendor, from Cries of London, 1794

The Assyrians used citrus fruit for medicinal purposes. Citrons were pictured in Egyptian temples and tombs as votive offerings to gods or costly presents to monarchs.

The fruit first came to ancient Israel via Persia. The Persian word peradaisos means an enclosed park or garden and from this derives the modern Hebrew word pardess, meaning an orange grove.

When Cyrus allowed the Jews to leave Persia after their exile and return to Israel under Ezra and Nehemiah, they took with them citrus fruits. The citron was the most popular form of citrus in ancient days -- in fact the Hebrew etrog used at Succot. The word etrog derives from an Assyrian word which in turn is derived from the Sanskrit, betraying the ancient origin of the citron.

tween the Succot rites in the Temple and the rites of Dionysus, where the cedar cone was the phallic symbol. The citron may have taken the place of the cedar cone because of its similar shape.

The substitution was made in Hasmonean times because the High Priest no doubt felt that the association of the cedar cone was an unholy one. Simon the Maccabee in 136 BCE pictured citrons on his coins.

Citrons were not always put to holy uses, even in the Temple. King Alexander Yannai during the Temple water ceremony at Succot split the libation water contemptuously on the floor. The enraged crowd of worshippers pelted their king with citrons. . .

Citrons are engraved on kiddush cups used in Rome in the fifth century CE, and they are found pictured in the Jewish catacombs in Rome. Ancient synagogues in Ashdod and Beit Alpha in Galilee show mosaics of the citron. The etrog and the good old Jaffa orange have come a long way since then.

An Israeli farmer tends his citrus crop

However, it would be a mistake to suppose that in the second Temple the citron was used at Succot. No mention is made of the use of the citron at Succot until the days of the Talmud.

At first cedar cones were used in the Succot ritual in the Temple. Cedar cones had long been in use in the rites of Dionysus, or Bacchus, the God of wine, whose rituals, one would think, were far removed from anything Jewish.

Then, ancient observers noticed a resemblance be-

Passover Greetings To Our Jewish Friends and Customers From
MORRIS AND ALEX BATHURST MANOR SERVICE CENTRE
TOW SERVICE AND REPAIR —
Wilmington and Overbrook – Downsview – 636-3033

Passover Greetings from
WESTMOUNT AIR CONDITIONING LTD.
Residential Air-Conditioning specialists
671 The Queensway
Toronto 18 – 252-3533

Passover Greetings from
MAX WALERSTEIN
and
JACK WEINBAUM
W.J. HOLDINGS LTD.
7 St. Denis Drive Suite 101

Passover Greetings from
HILLARY'S PHARMACY
344 Bathurst Street
Toronto – 368-1059

Passover Greetings from
CRAWFORD-ONTARIO SAND & GRAVEL COMPANY
Division of
CRAWFORD ALLIED INDUSTRIES LIMITED
BOX 280, MAPLE, ONT.

PASSOVER GREETINGS
TO OUR JEWISH CLIENTELE
Cy Townsend Insurance Service
523 GILBERT AVENUE
787-0193

METRO TORONTO NEWS CO.
120 SINNOTT RD. SCARBORO
755-1166

Passover Greetings from
Modern Footwear Company
284 St. Helens Avenue
Toronto, Ontario – 535-3671

Peace and Happiness to the State of Israel
and the Jewish Community
R. Madesker & Son Ltd.
366 Adelaide Street West Toronto – 366-0802

Extends Passover Greetings
to all Friends and Clients
SAM BELFER of
FINCHURST BAKERY (Corner Finch and Bathurst)

Passover Greetings from
MR. & MRS. SAMUEL MARCUS
35 Ridelle Avenue – Toronto 19

Greetings and best wishes to
all customers and friends
JOE KIRSHEN STRICTLY KOSHER BUTCHER SHOP,
3544 Bathurst Street
MR. & MRS. J. KIRSHEN

Passover Greetings
to the Jewish Community from
J.D. Carrier Shoe Co. Ltd.
90 Ontario Street
Toronto, Ontario – EM3-5643

SAI WOO RESTAURANT
123A Dundas Street West
Toronto, Ontario – 363-7646

Passover Greetings from
HARPER DETROIT DIESEL LTD.
460 Evans Avenue, Etobicoke, Ontario
259-3281

Passover Greetings from
National Rubber Co. Ltd.
394 Symington Avenue
Toronto – 763-4381

PASSOVER GREETINGS
from
DOMTAR CONSTRUCTION MATERIALS LTD.
3380 Airway Drive, Malton, Ontario
677-6000

Passover Greetings from
THE RAZOR'S EDGE
Men's Distinctive Hair Styling
Toronto Dominion Centre – 363-3141

Passover Greetings from
QUEEN CITY BARREL AND DRUM CO.
2121 Bathurst Street
Toronto, Ontario – 781-0911

Passover Greetings from
Precision Automotive Co. Ltd.
35 Booth Avenue
Toronto – 461-7536

B. Coleman Delicatessen
1010 EGLINTON AVE. W.
TORONTO 347
787-0269

Passover Greetings from
TIP TOP DELICATESSEN
Yorkdale Shopping Centre
Dufferin and 401 – 789-1733
Bloor Street W. at Keele,
Ziggy's Fast Foods in the beautiful Sherway Gardens.

Passover Greetings from
MERMAID SEAFOOD HOUSE
724 Bay Street
366-9817
Toronto's only true Seafood House

A Happy Passover
and Best Wishes from
Monarch Fine Foods Ltd.
195 Belfied Road
Rexdale – 249-8561

GREENBERG CATERERS
636-6841

Cordial Season's Greetings
to our Jewish Friends
LOBSTER TRAP RESTAURANT
1962 Avenue Road
787-3211

Hanukah Greetings from
Xerox Systems Centre
129 Adelaide Street West
Toronto – 363-5183

Passover Greetings from
COLLEGE MEMORIAL CHAPEL
331 College Street – Toronto 2B – 781-2303
Sam Cohen, President

HOLIDAY GREETINGS
M. KATZ
EUROPEAN DELICATESSEN
163 Dupont Street, 924-2244 Toronto, Ontario.

Passover Greetings from
COMMUNITY LOCKSMITH
28 Marthclare Avenue
Don Mills, Ontario – 483-2945

Passover Greetings from
DIRECT FACTORY SALES LIMITED
394 King Street West, Toronto, Ontario Phone: 368 - 2954
EXTEND BEST WISHES TO THE JEWISH COMMUNITY

Passover Greetings from
MANOR TIRE SALES
41 Champagne Drive
Downsview, Ontario – 633-3948

PASSOVER GREETINGS TO THE
JEWISH COMMUNITY
BIKOE MANUFACTURING CO. LTD.
PEST CONTROL SERVICES & PRODUCTS
434 Queen St. E. 363-8821

Passover Greetings
to the Jewish Community from
Bristol Auto Rentals Ltd.
1485 Eglinton Avenue West
Toronto – 787-0271

MR. KALMAN WIEDER
210 WILSON AVE.
TORONTO 12
481-7190

Passover Greetings from
DOMINION HOSIERY MILLS
156 Pearl Street
Toronto, Ontario – 363-0971

PASSOVER GREETINGS
From
CANOX
CANADIAN OXYGEN LIMITED
355 Horner Ave., Toronto 14
251-5241

PASSOVER GREETINGS
BEAVER
Beaver Stores – Toronto area

PASSOVER GREETINGS
CORSON TRAVEL SERVICE
483 Eglinton Ave. W. – Toronto – 481-5167
Specialists in ISRAEL TRAVEL
"Everyone Who Arranges A Tour With Us Receives V.I.P. Treatment!"

C. Robertson Shell Service
Dufferin & Dane
Best Wishes to our Jewish friends at Passover

CANYON PLAZA CLEANERS
548 SHEPPARD AVE. W.
DOWNSVIEW
638-0420

THE CAPITOL THEATRE
2492 Yonge Street, Toronto
487-4548
Extend best wishes to the Jewish Community for a Happy Passover

CITY-WIDE AUTOMATIC
TRANSMISSION SERVICE
2801 DUFFERIN ST.
TORONTO 19
787-1754

Passover Greetings from
ROSE SNIDER FASHIONS
6241 Bathurst Street
Willowdale, Ontario – 226-3647

PASSOVER GREETINGS
HARBORD FISH COMPANY LTD.
488 Dupont Street, Toronto · 536-1126

Passover Greetings from
FOUR SEASONS FASHIONS
369 Roncesvalles Ave.
Toronto 3 – 536-8477

Passover Greetings from
WOOD'S DIVISION of OVERLAND EXPRESS
Mr. Joe Brown, Manager
219 Wentworth St. E.,
Oshawa, Ontario

LONDON

Compliments of
European Upholstery
Free Home Consultation
Custom built furniture with finest fabrics
Remodelling — Restyling
38 Warncliffe North (at Dundas) • 432-1261

FILL-UR-UP CAR WASH LTD.
SHELL & SUPERTEST
FREE WAX & WASH with any fill up of 10 gallons or more
6 LONDON LOCATIONS:
400 York St.
Oxford St. at Bridge
Adelaide & Leathorne South
Highbury & Cheapside
Grand Bend
Spring Bank Drive

The good, the bad and the ugly

by Bruno Wassertheil

a JCNS exclusive from Jerusalem

Architecture in Israel is a not-so-simple case of the good, the bad and the ugly. Pressured by the immense demand to create new housing for almost 1,400,000 new immigrants since 1948, Israel has given priority to providing a roof over everyone's head, expending considerably less effort on what the roof -- and the rest of the house -- looks like.

THE FLAT

One generally good feature of the mass housing projects that Israel has put up over the years is the plan of the flat itself. The layout of these flats has virtually been made a science -- enabling maximum use to be made of the space available. This is done by scrapping, almost completely, hallways and corridors while at the same time establishing a clear separation between "day" and "night" activity areas. In other words, there is one axis for the living room, dining room (or play area) and kitchen, and another for the bedrooms and bathroom.

In this respect, even run-of-the-mill housing in Israel is more refined from a planning point of view, than much higher-priced private housing in Europe or the United States.

On the other hand, standardized housing in Israel is, by and large, homely and repetitive in the extreme.

Bat Yam town hall—a striking exception in Israel's monotonous architectural landscape.

The sad fact is that the Ministry of Housing -- for reasons of cost cutting, convenience or simply because of bureaucratic inertia -- reduces most of its "wares" to a number of stock types. These can be seen over and over again with almost no variation in different cities and towns.

HUMDRUM HOUSING

Apartments in housing estates such as these are often contemptuously described by Israelis themselves as "Shikun Modern" -- "Shikun" referring to the Ministry of Housing.

Lack of coordination between the Ministry of Housing and the Ministry of the Interior (which is responsible for national, regional and long-term planning) often results in a hodgepodge of building with almost total disregard for master planning or infrastructure. This, in turn, engenders modern-looking but jerry-built housing which will be tomorrow's slums.

In Jerusalem, Tel Aviv and Haifa, in contrast with the new development areas, private building plays a larger role in supplying accommodation for the established population. But here, too, re-use of the same plans is rampant and making a quick profit with standardized products is the rule rather than the exception, especially in today's seller's market in Israel. One dramatic -- and world famous -- exception is the Dubiner House in Ramat Gan near Tel Aviv, which was designed by architects Neumann and Hecker.

At the same time, creature comforts have vastly improved in housing that has gone up in the last half decade. Central heating and elevators, not too long ago considered bourgeois extravagances, are becoming standard in all but the most modest new dwellings. Multi-storey houses going up now even boast central television antennae.

But the blight of most contemporary Israeli skylines is a forest of TV masts and the ugly protuberances of armies of roof-top sun-heaters. Laws requiring central roof aerials came too late to most municipalities to do much good and enforcement of the laws is generally lax. The sun-heaters -- cheap, efficient and ugly -- are not being legislated against and will continue to cover entire neighborhoods like so many metallic warts.

EXCEPTIONS

There are some exceptions to the humdrum public housing architecture. Generally they stand out like some ray of hope of what might be done on a more widespread scale. Usually, these examples crop up in development areas such as Upper Nazareth, Arad, Kiryat Gat and Beersheba.

The area in which Israeli architects have had the most freedom is not in public housing but in public buildings. Here, with one-of-a-kind projects, the architect is given pretty free rein and what Israel has come up with on this score has been acclaimed.

One of the latest battlefields in Israel over good, bad and ugly architecture is Jerusalem. Since the Six-Day War, demand for housing in the Israeli capital has surged beyond any expectation. With the once-divided city united, housing estates began springing up all over -- in the eastern as well as western sectors. A good portion of this housing was well conceived but executed badly.

The lack of sensitivity and coordinated planning for Jerusalem came under fire recently at the Second World Congress of Engineers and Architects in Israel.

One recently suggested solution to the seemingly endless cycle of stop-gap projects and monotonous housing estates is the creation of a Ministry of Town Planning. This Ministry would be charged with overall responsibility for comprehensive planning, taking into consideration all factors -- from social welfare and local economics to infrastructure and regional environment.

PASSOVER GREETINGS
MAIN ELECTRIC SUPPLY LTD.
689 St. Clair Ave. West, Toronto – 653-4120
Branch: 185 Milner Avenue, Agincourt – 291-8171

Passover Greetings from
Lambert Oil Co. Ltd.
2145 Dundas West, Toronto 154
531-1158

Passover Greetings from
RADIATOR SPECIALTY CO. OF CANADA
340 Gerrard Street East
Toronto, Ontario – 924-2563

ALLEN'S BAKERY
1128 EGLINTON AVE. W.
TORONTO
781-8653

PASSOVER GREETINGS
RADIATION ENGINEERS
73 Alness Street,
Downsview, Ont.
633-9026

Passover Greetings to all
HAROLD & ETHEL COVENT & FAMILY

Passover Greetings from
Wm. M. Dunne & Associates
135 Oakdale Road
Downsview, Ontario – 7426931

Passover Greetings from
PERL'S MEAT AND DELICATESSEN
3013 Bathurst Street
Toronto, Ontario – 787-4234

Passsover Greetings from
NIAGARA MECHANICAL CONTRACTORS
20 MILVAN DRIVE, Unit 2
Weston, Ont. 749-6031

Passover Greetings from
L. LUNSKY R. O.
OPTOMETRIST
470 COLLEGE ST. WA.1-3924

Passover Greetings from
MRS. D. GALLI AND STAFF
FRENCH HAIR STYLISTS
62 Vaughan Road
653-4873

Compliments of the Passover Season to our friends and clients.
BROWN, BALDWIN, NISKER LIMITED
Members:
The Toronto Stock Exchange – Canadian Stock Exchange
100 Adelaide Street West
Toronto – 366-7663
Branch Offices: 82 Spadina Avenue, 366-9736-8-9

PASSOVER GREETINGS
TO THE JEWISH COMMUNITY
Mr. & Mrs. HARRY P. BOTNICK
339 HILLHURST BLVD. TORONTO

Sincere Passover Greetings from
AMALGAMATED METAL INDUSTRIES LTD.
2520 Haines Rd., Cooksville, Ont
279-1930

PASSOVER GREETINGS
George's Spaghetti House 923-9887
Castle George 925-8563
George's Italian Villa 239-1286

PASSOVER GREETINGS
Canadian Asbestos Ontario Ltd.
286 King Street East
Toronto 2
363-7032

ANOTHER ATTEMPT

(Cont. from page 14)

of this tangle of names. Mrs. Cahana. Katherina Cahana. Her husband calls her Katia, and the nurses here in their happier moments call her by her Hebrew name, Mrs. Rina. What sins can it be that you have committed then, which of the Commandments can you have violated? Sharing your bed with a man without finding joy in his love perhaps? But you would not consider that a sin, I know. It's rubbish, anyway. Healthy and beautiful children are born out of loveless unions. It used to be considered just the other way around: that excess of love was a sin; or immodesty, flourishing it in the face of the non-lovers. What are you guilty of, Mrs. Katia? And something not of here, words long revolving inside her: Only those who are really guilty will not own to their guilt. It's hard to make out Mrs. Katia's face. She is lying very still, very frail, under her blankets. A faint odour of sickness rises from the bed. For a moment it seems she keeps so still, lest she should call forth the smell of blood by some movement. And once again a tormented whisper:

I don't know. What do we know?

At least she has distracted Mrs. Katia's attention a little, for now she has turned her head to listen. And she, Martha, what will she say and what withhold of all the things that keep coming back one way or another? The names had altogether been few, but their bearers had been many, and the All-seeing All-powerful Judge had not restrained the hands of the killers who had made no distinction between lesser and greater sinners. Does she reflect upon that sometimes, Mrs. Katia?

Apparently she has talked too much.

Martha!

A whispered exclamation, but an exclamation for all that.

Don't sin with your lips, Martha, you carry a child in your womb.

The child in my womb will be all right—she nearly retorts. The difference between the things you say and those you wish to say. And no telling which are the more important.

I . . . I'm sorry, Mrs. Cahana, I'm speaking of all this . . . I'm speaking perhaps because so many times I've wanted someone to show me how to think of it in that way . . . I mean, to think that there exists a supreme Being that saw it all and willed it all or consented to it, and that goes on being aware of it all and seeing retribution done, and it's only we who cannot understand.

I don't know if I can show you, and then, her frail head sinking back into the pillow, she adds solemnly:—But there is no other way to think of it.

The last resort. Since there is no other way to think of it, let's think of it this way. Her loneliness almost thrusts her out of her chair, but no, she must sit here upright, and try to keep the cold that makes her shiver from being noticed in her quiet voice:

And who said that one can think it, who said it had to be that one could think it?

And in a kind of dim flash—a picture of the two of them side by side, the woman whose body has failed, her head bound with the kerchief prescribed by her religion and all of her silence-bound, and she, Martha, with her body fulfilled, her body with its knowledge of passion and its damaged heart, and her eyes in a wide stare. You can practically see the Pale within whose patronage this woman lives and which she, Martha, is beyond, you can practically see its sad feeble hue. Nor is there any joy in her now, despite the energetic kicks of the one inside. Only the knowledge, sharp as an arrow, that she is here, thinking things she must not think, remembering things she had rather forget, knowing terror. The window does not shield her from the night. No almighty patron will protect her when she goes away from here, goes out again, out there, nor will anything stop her when she goes out to run—oh, to run!—to Daniel, who will come for her.

All these words that she must weigh will exhaust her before long. But for the time being she can still prevail upon Mrs. Katia not to give up hope, experience shows that these failures are not necessarily always repeated and one may succeed even after four or five defeats. Great things are being done nowadays too, after all, science is making continual progress, don't you think, Mrs. Katia, making faster progress perhaps than we realize?

* * *

Nurse Raymond in the lighted doorway of the kitchen. There is a warmth and a wholeness in her full, straight figure. A Mediterranean kind of beauty perhaps. The look of sympathy she gave Daniel a while ago had been like a caress to her, to Martha.

They ought to pay you a salary here, that's what, she had told him. Even the words as she formed them with her full lips had a warm, generous note.

I'm being very well paid, Daniel told her.

They had pressed him into service in the ward. The ward orderly, Menahem, had been needed in Surgery. Three accidents on the road, grown slippery with rain. So they had put a white coat on Daniel when he came to visit her, and asked him to wheel the oxygen tanks, the X-ray apparatus. Afterwards he had transferred a patient from a room-for-six to a room-for-two, and taken a bed from the corridor to the vacant place. He did not rush forward to offer his help, but what he was asked to do he performed with a kind of simple honesty. He did not avert his eyes from the head slumping backwards, that head dying there, faraway at the other end of the bed he was wheeling, and he did not ask too many questions. After lights-out he was given permission to remain as long as he liked, in the dining-nook by the entrance lit only by the kitchen lamp.

For the first time since she had come here he would be spending the evening with her. Afterwards he would stay over in town. He would no doubt have preferred to spend all of the night on this wooden bench here, and if he didn't it was in order to avoid unnecessary questions and in order not to keep her up.

Nurse Raymond is gone, and they sit by themselves with a kind of holiday feeling. Daniel looking at the big windows. Because of the darkness inside you can see the distant lights of the coast.

You are handsome like that.

His laugh, as though he heard a joke. She can smile and look her fill at his face resuming its peace. Just slightly tense still with pleasure and embarrassment. Even this tension has something about it that isn't everyday.

Daniel, last night I had a sort of revelation.

His eyes on the windows, as though waiting for a sequel, not an explanation.

Do you know my room-mate, on the bed opposite me? Mrs. Cahana, Katherina Cahana, or Katia, or Rina. Seems she was pregnant.

Was?

Terminated last night.

The expression in his eyes unchanged, only his lips in an absorbed pout. Conceivably he's feeling sorry the same didn't happen to her three or four months ago, for then she'd be out of danger now, or at least out of immediate danger.

Do you know, sometimes a kind of fellowship feeling springs up quite unexpectedly. Last night, by Mrs. Cahana's bed, I didn't have that thrill of superiority that is always there, somehow, apart from everything else. Last night I think there only was this . . . the disappointment that was in her body hurt my own happy insides. Strange, isn't it?

Holiday hours, and now this frustrating speech of hers reverting again to something insatiable in her. Things past belief have been granted her, steps on the flagged paths, her name on the mouths of people speaking another language and having other names, a room with a window looking out over the lake far below, and the lake itself, to which she can go down and where she can swim, in spite of her damaged heart, swim slowly at Daniel's side. She has been granted evenings and nights of which she once said—I walk around as though I've had honey poured into my veins—but she, the insatiable one, she had to get up and shout: I want a child! And what else could she have shouted? Thinking, I won't die, not I! And he with whom she had gone to live in the house above the lake there, facing the border—black-patched mountains—why had he acted as though they could ever choose a life without danger? Oh please, let her not have to go down to an air-raid shelter with a child of her own, please! Who said one could live without charming the spirits?

I said superiority and that's what I mean.

What about the revelation? That's what you wanted to tell me about, isn't it?

Uh-huh . . . one should perhaps call it a counter-revelation to be more exact. Though that misses the mark as well. As for revelations,

(Cont. on page 21)

PASSOVER GREETINGS
JESPERSEN-KAY SYSTEMS LIMITED
"THE SYSTEMS BUILDING PEOPLE"
109 RAILSIDE DRIVE DON MILLS
449-8444

PASSOVER GREETINGS
HOUDAILLE MACHINE TOOLS OF CANADA LTD.
40 HANSEN ROAD BRAMPTON
451-3330

Passover Greetings from
THE ASSOCIATION OF PROFESSIONAL ENGINEERS OF THE PROVINCE OF ONTARIO
236 AVENUE ROAD TORONTO
924-5726

Passover Greetings from
NEIMAN'S VARIETY
886 Eglinton Avenue West
Toronto – 782-0080

New Year Greetings
REINGEWIRTZ
PAINT STORES LTD.
107 BALDWIN ST.
TORONTO 130
368-7971

Passover Greetings from
DIAMOND SHOE COMPANY
822 Richmond Street West
Toronto, Ontario – 363-5879

ANOTHER ATTEMPT

(Cont. from page 20)

it reminds me of what happened to me in Poland. At the estate where Zbigniew took me there was a son who was consumptive. The revelation came to him one night, as he was riding his bicycle through a birch wood. According to him he was suddenly seized by a terrible coughing fit. He was forced to abandon his bicycle and lean against a tree. And then he became aware of someone beside him. Instantly the coughing stopped and his hands, so the story goes, reached out, of themselves, to embrace God. He didn't dare to go any further, of course, but this presence was more tangible to him than anything else in the world. A few days afterwards he entered a monastery. The spots of blood on his handkerchief stopped haunting him . . . When I heard all this I announced that I myself would readily sell my soul to God if I could get freedom from terror in exchange. Of course I know just how noble that offer was . . . Oh well, they say that poverty degrades, and we, there, despite all that has been said about us, no one can ever really conceive how poor we were in protection there. Deprived of any and all protection . . . . And last night I felt, perhaps for the first time, that I don't want any protection from on high; you see, not just because I'd be ashamed to beg for it when I think that all that time none of us had any protection whatever, not just because of that, but purely and simply: I do not want it! . . . You know, she's a good woman, Mrs. Cahana, and I'd have done a lot last night to give her body its chance back, except that I saw that particular poverty of hers so entirely protected and I suddenly said to myself: No, not me, I on my own, under my own power, I myself. Like the kids say here: Without partners—without quarters, though I don't exactly remember what those quarters stand for or who taught me those words . . . Daniel?

Yes.

You've got to understand that it was a very special kind of feeling, something unique, positively a counter-revelation. Anything seem wrong to you about that?

No-no. I just thought that even what you call a counter-revelation probably doesn't come except in a moment of spiritual ecstasy. My father, whenever he thought he had been granted a moment of ecstasy, would release his feelings in a glass of schnapps with the synagogue warden. Sometimes he'd take me along as well.

Schnapps?

Never heard of it? A kind of sweetened gin flavoured with lemon-peel. Mother used to be a great hand at that.

The appealing note in his voice always when he says: my father, my mother. Something that makes you want to dive in as you want to dive into still water. And for an instant a glimpse of him as a boy, from the brief description he had given her once in a rare mood. A bar-mitzvah boy reciting a long talmudic discourse, standing on a stool before his father's rebbe, and afterwards, at home, in the evening, waiting impatiently for everyone to fall asleep in order to fetch "The Possessed" from its hiding place. His sidelocks above Stavrogin's blackness. She has an urge to put a finger to his temple and set those long-gone corkscrew curls dancing.

Who knows, Martha?

What?

Revelations in the style of your consumptive young man sound very Catholic. But as for Mrs. Cahana . . .

Yes?

His special smile, something childlike and farseeing at the same time.

Why not leave something to Heaven? Why not, really? Isn't that just what we have done? . . . On top of that, the trouble is that if you leave out God, all you've got left to deal with is men.

Well, we've seen worse.

At least it is a comfort to know that when she says "worse" he grasps her meaning and she need not summon up a figure, boots planted wide apart, eyes limpid under the skull emblem and finger pointing to the right and left, to work, to the loading place, left, right, left, left. And it is a relief she doesn't have to explain where "the worse" and the world come apart . . .

And perhaps that is what the whole game's based on. You can

(Cont. on page 22)

HAMILTON

THOMAS LEES LTD.
"Jewellers Since 1861"
17 King Street West
525-1720

BILL VICKERS INSURANCE LTD.
80 Ottawa North 547-1463

Royal Trust
105 MAIN STREET EAST,
HAMILTON, ONTARIO
PHONE: 522–8692
Season's Greetings
to all our
Customers and Friends

SHAKESPEARE RESTAURANT and TAVERN
STEAKS AND SHISH KABOB
extend cordial wishes for Passover.
181 MAIN STREET EAST 528-0689

Passover Greetings
to the Jewish Community from
STANLEY STEEL CO. LTD.
57 Gerrard Street
Hamilton, Ontario – 921-3133

LIVE MODERN FOR LESS WITH GAS
UNITED GAS LIMITED
Service Calls - 547-3271
Office - 525-1812

SPORTSMAN'S BOWLING LANES
HAMILTON'S NEWEST 5 PIN LANES
Charlton East at Wentworth South 527-1753

Compliments of
WILLS MOTORS
LIMITED
Binbrook, Ontario 692-4633

Compliments of
ATHENS RESTAURANT & DINER
Greater Hamilton Shopping Centre
545-2633

CARUBBA'S APEX AUTO COLLISION LTD.
139 Cannon E. 527-6687

SALON FEMINA
Modern Hair Styling
Bleaching and Colouring Our Specialty
195 King East 529-1666

Compliments of
EMBREE INDUSTRIES LTD.
151 Birge Street - Hamilton 529-7187

KEN ALLEN'S
HAIR STYLING FOR MEN
AIR CONDITIONED
6"B" CIVIC SQUARE MALL
PARK ST. SOUTH – HAMILTON, ONT.

UNIVERSITY GULF
INTERNATIONAL CAR SERVICE
Professional Service for all Makes of Import Cars
Specialized Service for Domestic Automobiles
1200 Main West at Broadway 528-8575

HUTCHESON SUNOCO SERVICE
1 Longwood North at King West 529-9589

Compliments of
PARKDALE AUTO PARTS
401 Parkdale, North HAMILTON, Ontario
Telephone: 549-2444

STAR REAL ESTATE LTD.
REALTOR
1164 Barton East, HAMILTON 549-3527

Warmest Greetings for the Holiday Season
from Standard Fuel Oils
AT YOUR SERVICE 24 HOURS A DAY
Oil and Service - 522-4685

GEORGE SMITH
ELECTRIC LIMITED
Contracting — Repairs & Installations
148 Rymal Road East
385-4868

"PORTRAITS THAT ALMOST TALK"
by
Fichtner Studios
ADULTS - CHILDREN - FAMILY GROUPS
WEDDINGS - CANDID & FORMAL
81 Main Street East 525-0789

Sizes 36-66
READY TO WEAR
DRESS &
WORK CLOTHES
HABERDASHERY
528-8238
439 King St. W.
Hamilton

ANOTHER ATTEMPT

(Cont. from page 21)

of course quit altogether, but as long as you go on playing . . .

What's it based on, Daniel? . . .

This need for a revelation or a counter-revelation, something to balance things somehow, to make them bearable some way or other. So that against evil such as has never been to have good such as has never been . . . why not?

Oh to have all this go on and on, the shore-lights, his nearness, his talking.

Daniel, how did it really start?

How did what start?

Your . . . your silence. Your not getting involved. All this . . . this aloofness of yours.

I once thought I knew. But it doesn't matter.

Still.

No, what does it matter what I tired of first, my words to the fellow on my north or the words of the fellow on my south? At any rate I'd say it all began with the long run.

The run?

Uh-huh. We ran. Me too. In order to make up for so many and so many hundreds of years of folly. A young man with his sidelocks shorn off and his blood astir, believing he knows what has to be done to put the world right. Such a running . . . You know, eyes straight ahead, breathing heavy, never a smile. The collision was too shattering.

What collision?

Makes no difference. With the one at this side of you or at that, or with somebody coming at you from afar, from Alaska or the Crimea. Any collision is bound to be shattering at that pace. All the joints get wrenched. What can you do?

The wave of his hand, as though apologizing for those final words she hates.

No, not all the joints—her insistent voice ringing in her ears like something familiar coming from outside herself.

Maybe, maybe not all the joints. If you have found your place up there in our kibbutz scheme of things, then maybe not all the joints. That's why we said we'd just try and live without going into all that again, right?

His eyes seeking agreement in hers. Why the "that's why?" True, each time they found themselves arguing in a circle—it's she who generally starts them while he is swept along willy-nilly—they'd end by saying: All right, let's try and live without going into all that. So they would try, and at times they would succeed to perfection. Try, you try anyway—and his habit of falling silent suddenly, shutting a door, as though looking at the rebbe without a word and thinking about "The Possessed" in its hiding place.

Now Nurse Raymond approaches like someone coming from another climate and other knowledge, her soft brown hands carrying two cups of tea.

A snack for the late shift. Drink up quickly before it gets cold.

A brrright idea, says Daniel imitating her throaty r's. Thanks everr so much, Nurrse.

How did these things begin? It must have been going on some time. His picking himself up and going on trips. His silences when he watches people talking around him, the quick lowering of his eyes. His withdrawal from general assemblies. Well you've seen the way those assemblies go at a kibbutz, Martha. The discussions. The witnesses who are also the judges, and also the executors—as well as the accused, all at the same time. Have I seen better systems? No I haven't. Worse ones? Yes. Far worse. Well then? Nothing, except that I can't quite see anymore why I should spend my time on them rather than on a string quartet, say. His crushing words said with the smile of a child: It isn't from public assemblies that "the Law" will go forth. The curious power of his words to stick in her mind. With her passion for clarity she would force him to examine them over and over. She hasn't stopped doing that to this day, or rather, till the day the big glass door of this hospital closed behind her.

His appearance when she had first met him. He had been pouring drinks and the people around him would take the glasses from his hand with an affable smile, but there had been a reservation in their smile, or a caution, as though the glasses were made more fragile by coming from his still hands. And the love affairs in his past. The women he used to meet everywhere but here, in his room in the mountains.

Till she herself had arrived. His hesitation. The meeting at the hotel. And suddenly the opening of all the doors before her. The mountain paths. His bed. The lake. Everything. As though it were understood between them that since she had come from a place which was all bad there would not be any need to clear up anything or temptation to hope for anything. Just to live the many nights that were better than anything that had ever been. All he had to do was smile when she bites into the apple. Just watch her as she walks along the flagged paths of his kibbutz. Point out a recurring theme in a concerto. And go down to the lake. The far shore and the ominous border. The mountainside beyond like the grey, wrinkled skin of a huge elephant. The surface of the water changing hour by hour. The blue strip flowing apart along the far shore. The entire width of the water there, like sheet metal with two shining streaks on it. Slender Christ walking upon the Sea of Galilee. A dull sheet stretching in a half circle, and beside it a deep roseate opacity, like water spread over water. High up, black goats among black basalt rocks. A shepherd against a ridge, leaning on his staff, his colour an off-white like the colour of his sheep. And below, on the shore, the two straight rows of palm trees with their tall, ageing trunks. To go down to the lake together, slowly enter the water. Cold. Take care, sharp pebbles. Walk on your hands, girl, like this. The laughter. Afterwards the water bearing you. More? A bit more. Easy, Martha.

The cold of the black window-panes makes her heart contract with agony. This suffocation that lurks behind her ribs. Years of suffocation waiting to spring. She almost said: Daniel, make it be summer, I want to be swimming once more. This pain. She really had been there. She really had been there in all the horrors. And her heart is really damaged.

Daniel, don't be cross with me, I'm so tired all of a sudden, take me to the room.

Printed by courtesy of the Institute for the Translation of Hebrew Literature.

SINCERE BEST WISHES
ARTHUR A. WEISZ
REAL ESTATE
242 MAIN STREET EAST
HAMILTON, ONT.

HAMILTON

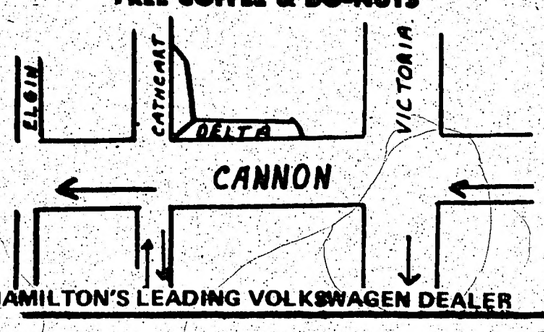
Compliments of
MAYFAIR TRAVEL LIMITED
143 James St. South 522-6881

YELLOW CABS
100 Cars To Serve You
522-3535

Compliments of
AUSSEM'S OF HAMILTON LTD.
Famous for Wedding Cakes since 1866
9 Tisdale South 522-1679
HAMILTON, ONTARIO

The "Every Scale" Repair Shop Ltd.
Scale Repairing to All Makes
New & Rebuilt Scales
35 Covington St. Hamilton 547-1665

BEST WISHES FOR PASSOVER
DELTA VOLKSWAGEN
205 Cannon Street East 528-8371
VISIT OUR NEW CUSTOMER WAITING ROOM
COLOR T.V. AIR CONDITIONING
FREE COFFEE & DO-NUTS



HAMILTON'S LEADING VOLKSWAGEN DEALER

PASSOVER GREETINGS
from
MANAGEMENT & STAFF OF
SHERATON CONNAUGHT HOTEL
112 King Street East
Hamilton, Ontario

Compliments of
Mr. W. Wienhold
M. & W. SHEET METAL LTD.
206 Queen St. North, Hamilton

GLENDALE SPINNING MILLS
LIMITED
200 Glendale Ave.

Passover Greetings to the Jewish Community from
HAYMISH APPETIZERS & DAIRY
KOSHER FOOD SPECIALISTS
67 King Street West
Hamilton, Ontario — JA8-6124

YAMAHA PIANOS AND ORGANS
THE FINEST IN THE WORLD
by the Largest Manufacturer in the World
583 Main Street East 525-4444

PASSOVER GREETINGS
to our Jewish Friends
BRUCE'S T.V. SERVICE
17 King St. W.,
Lundes, Ont. 627-1538

BROWN'S SERVICE STATION
918 Main Street West - 529-2062
HAMILTON

Compliments of
ALDERSHOT COLD STORAGE
Aldershot, Ontario 637-3821

MOHAWK CAR WASH
Upholstery Shampoo - Motor Steam Cleaning
Interior & exterior
"your friendly Mohawk car wash"
312 Upper Gage Avenue 385-4388

STEIN HUNTER LIMITED
Life and General Insurance of all kinds
Max Stein Syd Stein
Suite 1010, Terminal Towers, 528-7887-8
105 Main Street East, 525-4569-1
Hamilton, Ontario

YORK-BAY CAR WASH
FREE WAX SPRAY PLUS COUPON
127 York Street 522-6995

Compliments of
Jewill Bros. Bookstore
Terminal Towers Mall, 140 King Street East 527-1394

EGYPTIAN TROOPS AT A TIME OF CEASEFIRE

BY MOSHE RON, CJN correspondent in Israel

a JCNS exclusive from Rome

When the truce was proclaimed on the Suez Canal, the Egyptian soldiers were delighted. Their joy was great because the War of Attrition had significantly weakened Egyptian morale, particularly since Egyptian forces were beginning to see the uselessness of their efforts to eliminate Israel from the map.

EGYPTIAN PRESS IS SILENT

The Egyptian press has not revealed this fact to its readers. From time to time "interviews" with officers and soldiers on the Suez Front have appeared in Egyptian newspapers. These grandiose releases declare that morale in the army is at an all-time high and that the soldiers are prepared to begin fighting Israel at any time.

The newspapers "El Ahram" and "El Gumhuriya" constantly warn that Egypt must be prepared for a sudden Israeli attack on the SAM rocket positions. "El Ahram" writes that the Egyptian soldiers believe that should the ceasefire end, an ugly military confrontation will occur -- the cruelest yet in human terms.

JOURNALISTS VISIT THE FRONT

The former Minister of Information and Chief Editor of "El Ahram", Hassanein Heikal, has organized visits of journalists to the front. Of course, what they have been permitted to publish has been controlled strictly.

These journalists have reported that there were few soldiers from other Arab countries to be found on the front line. It seems that when Nasser accepted the peace initiative, the Algerian President, Houari Boumedienne, took revenge and ordered his soldiers to leave the Canal. Soldiers from Kuwait, however, have been found manning the lines. Their actions against the Israelis were described in the Cairo dailies as "heroic".

CAN'T RELY ON ALLIES

Despite limited help from other Arab states, the Egyptian press stresses that the Egyptian army can rely only on its own forces. In the same breath the press declares that certain Arab countries are prepared to wage only verbal war against Israel and that Egypt cannot depend on them for help in its "sacred cause".

Egyptian journalists often contradict themselves in their reports from the Canal front. One day they write that the army is happy with the ceasefire, while the next day they write that the soldiers wish they could get on with the job of finishing off Israel.

THE PEOPLE AND THE RUSSIAN PRESENCE

One learns from the Egyptian newspapers that the civilian population, which had been evacuated from the cities along the Canal, has not returned. In the town of Suez, for example, only five thousand of the original twenty thousand inhabitants remain.

One sees many Russian advisers in these deserted towns and in positions along the Canal. These representatives of the Soviet Union are always accompanied by Egyptian officers and soldiers. The Egyptian people do not like them and say that the Russian presence in their country is only temporary. They are considered as experts and instructors but not as permanent residents of Eygpt.

JEWISH CATACOMBS IN DANGER

JCNS exclusive from Rome

by Tullia Zevi

While world attention is riveted on Jerusalem and Israel's administration of the Holy Places, the little known but highly venerated Jewish catacombs in Rome dating from the First Century are threatened with imminent destruction.

The 1929 treaty between the Holy See and Italy, at the time under the rule of fascist dictator Benito Mussolini, placed all the catacombs underground, those in the Mondeverde area are totally inaccessible. Those on the ancient Appian Way and on the Via Nomentana can be visited only with a written authorization from the Superintendent of Antiquities. For those wanting to take photographs, a special authorization is required from the Vatican's department of archaeology.

The fate of the Jewish

A fresco in the Jewish catacombs at Villa Torlonia, Rome

of Italy under the Vatican's jurisdiction. In so doing, the treaty has led to the judicial absurdity of placing the Jewish catacombs under the jurisdiction of the Church.

The 1929 treaty entrusted the Vatican with "The custody, the maintenance and the conservation" of the catacombs. One cannot say that the Church has been exceedingly scrupulous in maintaining this commitment, at least as far as the Jewish catacombs of Rome are concerned.

Of the three main Jewish catacombs nested in Rome's catacombs on the Via Nomentana may soon become even more critical. There are reports that part of the Villa Torlonia Park (once the residence of Mussolini) which harbors the catacombs, is destined for redevelopment as a real estate project. Were this to happen, the concrete foundations for the new buildings would completely destroy the catacombs together with their ancient tombs and inscriptions.

The time for effective intervention to save the Jewish catacombs of Rome appears to be running short.

Passover Greetings from
JAPAN CAR SALES,
7756 Yonge Street, — Thornhill,
Your Toyota Dealer

Passover Greetings from
X.M. BROKERS LTD.
1608 The Queensway
Toronto, Ontario — 255-7743

Passover Greetings from
MAD HATTER SNACK FOODS
FEDERAL FARMS LTD.
Box 400
Bradford, Ontario — 364-3155

Passover Greetings from
UNITED TIRE AND RUBBER CO. LTD.
150 Brockport Drive
Rexdale, Ontario — 677-3077

Passover Greetings from
WILLARDS CHOCOLATES LTD.
500 Keele Street, P.O. Box 39, Station D
Toronto 165 — 763-5661

The Steak Pit Restaurant
1666 AVENUE RD.
TORONTO 7
783-3077

The Very Best for Passover
From
Capricio Dining Room
Authentic Italian Food
Licensed under L.C.B.O.
580 COLLEGE STREET (Upstairs) 535-2229

Westwood Pants Mfg. Company
629-633 Adelaide St. West, Toronto
364-8151
EXTEND BEST WISHES TO THE JEWISH COMMUNITY
FOR A HAPPY PASSOVER

Passover Greetings
to our Many Friends
CURREY BULMER MARINE LTD.
2919 Bathurst Street
782-1116
H.Q. For Boats and Johnson Motors
Maintaining Boating Confidence For 42 Years

Passover Greetings from
H. LIPSON CARPET LTD.
YORKDALE SHOPPING PLAZA
Dufferin & 401
Toronto, Ontario — 782-1167

Passover Greetings from
WYCLIFFE HOMES
4949 Bathurst Street
Willowdale, Ontario — 223-3320

Passover Greetings from
FLYING DUTCHMAN MOTOR INN
YOUR CONVENTION CENTRE
Complete Meeting Facilities
Licensed Dining Room
Gulf Service Centre
623-3373
Highway 401 — Bowmanville

Passover Greetings from
A. B. Dick Co. of Canada Ltd.
94 Brockport Drive
Rexdale — 677-4141

NOBILIUM PRODUCTS CANADA LIMITED
534-8849
Extends
best wishes to all Jewish friends on
the occasion of Passover

PASSOVER GREETINGS
FROM
Mercedes-Benz
of Canada Ltd.
100 Davenport Rd. (at Bay) 927-5030
Authorized New Car Dealers

Passover Greetings from
David A. McCowan Ltd.
20 Continental Pl.
Scarborough, Ontario — 291-7111

Passover Greetings
From The Investment People
LENNOX REAL ESTATE BROKER LTD.
274 Eglinton Avenue West
Toronto 12, Ontario — 481-7241

Passover Greetings from
VAIL'S SERVICES CO. LTD.
444 Bathurst Street
Laundry — Dry Cleaning — Storage
923-2441

Gordon Young Ltd.
"Dealers in bones, fat and grease"
554 Lakeshore Blvd. East
Toronto 249 — 363-3636

Passover Greetings from
DAVE'S B.P. SERVICE STATION &
DAVE'S B.P. CAR WASH
3280 Dufferin Street
789-1612 789-3992
Toronto 390

Passover Greetings from
West York Motors (Canada) Ltd.
CHEVROLET-OLDSMOBILE
SALES-LEASING-PARTS-SERVICE
1785 St. Clair Ave. W. 762-8171

PASSOVER GREETINGS
From Management and Staff
BRUCE'S AUTOMOTIVE SERVICES LTD.
Yonge and Hillsdale

Passover Greetings from
COLONY STEAK HOUSE
1189 FINCH AVENUE WEST
DOWNSVIEW, ONTARIO — 633-1286

Passover Greetings from
RUDY AND MARY
RUDY'S SPORTS CENTRE
1055 Eglinton Avenue West — 781-9232
655 Yonge Street — 921-1772

RICHMAN'S KOSHER BAKERY
4119 Bathurst Street — 636-9710
Max Halven and Harry Radzinsky extend to customers, friends and relatives
A HAPPY PASSOVER
We will be open Thursday, April 8th and Friday, April 9th. We carry a complete line of Passover foods, cakes and macaroons.
Under the supervision of Vaad Hakashrut of The Canadian Jewish Congress
For the convenience of our customers we will be open on Chol Hamoed
All our cakes are baked with potato flour.

The best tobacco money can buy

The reason why
Rothmans King Size
taste so good is simply
the tobacco...

**Rothmans cigarettes are sold today in over
160 countries, on more than 100 airlines and 150 shipping lines**